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No. 1.

THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

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The Gospel Messenger.

JANUARY, 1898.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 20. WILLIAMSTON, N. C., JANUARY, 1898. NO. 1.

MARAH.

—

God sends us bitter, that the sweet,
By absence known, may sweeter prove,
As dark for light, as cold for heat,
Brings greater love.

God sends us bitter, as to show
He can both sweet and bitter send :
That both the might and love we know
Of our great Friend.

He sends us bitter, lest too gay
We wreath around our heads the rose,
And count our right what Heaven each day
As alms bestows.

God sends us bitter, lest we fail
That bitterest Grief aright to prize
Which did for all His church avail
In His own eyes.

God sends us bitter, all our sins
Embittering ; yet so kindly sends,
The path that bitterness begins
In sweetness ends.

He sends us bitter, that Heaven's sweet,
When all is o'er may sweeter taste,
As Canaan's ground to Israel's feet
For Sinai's waste.

He openeth our eyes to see
(Eyes that our pride of heart had seal'd)
The sweetness of Life's heavenly Tree,
And grief is heal'd.

And lo ! before us in the way
We view the fountains and the palms,
And drink, and pitch our tents, and stay,
Singing sweet psalms.

—Chas. Lawrence Ford.

WILDERNESS WANDERINGS.

“And they journeyed from Mt. Hor by the way of the Red Sea, to compass the land of Edom; and the soul of the people was much discouraged because of the way.” Numbers xxi. 4.

While reading Elder Lively's account in the “Gospel Messenger” of September (latter part of his letter), speaking of his sickness, darkness, sorrows, doubts, fears, and of his hope and call to the work of the ministry; also Elder Henderson's letter on “Depression,” I was made to enquire why the Lord led His people through the land of trial and affliction, filled with sorrows and so many temptations, and my poor heart was made to bleed in sorrow for the way I had been led. I could remember the many, yea many deep afflictions my soul had passed already, and the hours of temptation that overshadowed my pathway; how often I had felt that lonely and distressful feeling—“Is His mercy clean gone forever?” Psalms, lxxvii. 8. Indeed, for the past few days my soul has been under a cloud; but while reading this morning in the Book of Numbers, my eye caught the words of the above text (latter clause), “And the soul of the people was much discouraged because of the way.” It had been many years—Israel had been journeying in the wilderness forty years, subject to all the trials of a pilgrim's life; surrounded with difficulties insurmountable, had it not been for the Lord's presence with them. They had come all along by the Red Sea, passed Elim, where there were twelve wells of water and three-score and ten palm trees. They had been at Mt. Sinai, and heard the thunderings of the law. They had been in the wilderness of Sin. They had shouted the song of deliverance on the shores of the Red Sea, saying, “The people shall hear and be afraid; sorrow shall take hold on the inhabitants of Palestina; the Dukes of Edom shall be amazed. By the greatness of Thine arm, they shall be as still as a stone, till Thy people pass over, O Lord, till Thy people pass over, which Thou hast purchased.” (Exodus xv. 14. 16).

The victory won at the Red Sea caused Israel to sing, in triumphal strains, to the Lord. Miriam, the sister of Aaron, took a timbrel in her hand and went forth,

together with the women of Israel, answering, saying, "Sing ye unto the Lord (Ex. xv. 21).

All this song of Moses and Israel is typical of that joy one feels when first delivered from sin, and made to sup for the first time on the goodness of God and feel the powers of the world to come. He then thinks, "I will have no more sorrow; I will pass into the land of promise, and have no more hungering and thirsting, no more pain, no opposition, but smoothly my path will lie in beautiful valleys, supplied with living streams and sweet wells of water." Alas! three days bring Israel to the wilderness of Shur, finding no water; and when they came to Marah, they could not drink, for the water was bitter. The things you once loved you now hate; where you once took delight, you have no more pleasure. Here the people murmured and sinned against the Lord. Well do I remember how, soon after my own deliverance, I murmured and complained against the Lord; for I had decided I would never have any more trouble by the way.

Israel is now, after forty years of rambling, at the border of Canaan, or Palestina, and meets with her armies, and battles and turns from the land, leaving some of their loved ones prisoners. (Num. xxi. 1.) Turning now back, they must compass that land of which they had sung forty years before. "The Dukes of Edom shall be as still as a stone, till Thy people pass." How little did they know of the way the Lord would lead them. And now to go to the Red Sea again, and draw a compass around the land of the Edomites—almost sank the heart of the people, and they became much discouraged. May the Lord sanctify our afflictions to His glory and to our good.

In hope of rest in Heaven, A. V. ATKINS.

Oglethorpe, Ga., October 16, 1897.

Elder Sylvester Hassell—

DEAR BROTHER: Please find enclosed three dollars for the "Gospel Messenger." I am in arrears for two years. I am sorry that circumstances have been such that I could not remit sooner, but I want the "Messen-

ger" as long as I can find one dollar a year to pay for it. We are all hard pressed, and are not getting hardly anything for our cotton. I have been a regular subscriber of the "Messenger" ever since dear old Bro. Respass began to publish it. I have never had the pleasure of meeting you. Thought several times that I would go to Butler and see you while you were visiting Bro. Respass, but could not get off. There was no man that I ever loved as I did Elder Respass. I knew him from youth up to the time of his death. He was just twelve years to a day older than I. I heard him when he first began to preach, and heard him till he became too feeble to exercise. What a wonderful man he was! Never knew or heard any one say anything against him. Some, as a matter of course, did not believe the doctrine he preached, but all thought well of him as a citizen and peace-maker, etc. A few Baptists in this section arrayed themselves against him, but he was always sustained by the best elements of the church. He labored for peace and the good of the cause of the church, and made more sacrifices for the cause than any one else I ever knew. His counsel and his loving admonitions have kept me out of many pit-falls and sins. Oh, what a wonderful man! We have had none since his death that will at all compare with him. "The righteous dieth, and no man layeth it to heart."

I heard your devoted father preach several times when he was visiting our section. He was a great man in my estimation—greater to me than any of the Presidents of the United States. I remember his text and many things he said when I heard him. I have never seen you, but I am impressed with the thought that your dear father's and Elder Respass's mantle fell upon you, as you seem to have a double portion of the Lord's Spirit resting upon you.

Oh, my dear Brother, how lonely I sometimes feel! How sad to think that soon others of God's able servants will be called from us! I wish you to remember me in your prayers.

Yours in love,

J. B. MURRAY.

Powersville, Ga., October 5, 1897.

DEAR BRO. HASSELL:—Enclosed I send you money to pay for the "Messenger." I regard the "Messenger" as one of the best religious periodicals I know of. It is replete in every particular, setting forth and defending the doctrine of salvation by grace with great power, yet gentle as a lamb. We greatly appreciate your labors, and if it is the will of the Lord, we pray that he may continue to give you grace and spare you to a ripe old age, to send forth the glad tidings of joy and peace, and love to the many readers of the "Messenger." Our Association has just closed, which convened at Fellowship Church, in Houston County. We had a smooth and lovely meeting. The preaching was good from beginning to end.

Elder S. T. Bentley was re-elected Moderator, and Bro. H. E. Murray, Clerk. They are both very lovely and worthy brethren.

Your Bro., I hope, in the Lord,

O. A. CLIETT.

Troy, Alabama, October 28, 1897.

DEAR BRETHREN, SISTERS, AND READERS OF THE GOSPEL MESSENGER:—I will try to give you a few of my thoughts on woman's duty in the church. I have learned, from the reading of the Scriptures, that the women did many good works when Christ and the Apostles were here upon earth, and I feel that the examples set by them are worthy of our notice and esteem in this day and time. We should walk in all His ordinances and commandments, in meekness and lowliness, doing all things whatsoever the Lord hath enjoined upon us with reference to His great cause, wherein we have been called. I have felt impressed continually, since I joined the church, with the great responsibility resting upon me as a child of God, as I have reason for believing that I am one, although I feel unworthy and cast down at times, and wonder how the Lord can remember poor me. I feel that He has blessed me with a sweet hope, which is very pleasant indeed, at times to fully realize that there is rest for the weary.

If you will bear with me, dear sisters, I will speak of some things that we can do as children of the Lord. Now, there is no virtue in our sitting down quietly and waiting for the deacons and brethren to do everything; for there is a work enjoined upon us, as we are members of the same body and of one another; and in order to enjoy that ease of mind and conscience that we find in the discharge of our duty, we must discharge our whole duty, to realize God's blessings to the fullest extent. You have read of the labor of love, and charity of Miriam, Lydia, Dorcas, Mary, and Martha. Why cannot we be as they were, and do as they did?

Being always mindful of the people of God, let's get to work. Paul admonished the brethren concerning the collection for the saints. We know to whom he had reference, when he told them to lay by them in store the first day of the week, as God had prospered them. Paul gave this admonition in order that the brethren and sisters might be up to their duty, and ready to contribute to the pastor, and to the widows and orphans of the churches, to be always willing and ready to help those who are in distress in the church, those who are in need of temporal things, such as the common necessities of life, food, raiment, etc. Now, dear sisters, let's see how much we can help the brethren in the discharge of the whole duty of the church in these things.

When I joined the church I was ignorant of many things, and especially on the doctrine of predestination, election, and adoption; in fact, I had not given it much thought. Since then I hope I have been made to see further into these points of doctrine, and to appreciate all sound doctrine as was once delivered to the saints; the declaration of the whole counsel of God in practical and experimental preaching, as well as the doctrinal. I feel thankful, indeed, that we have such a wonderful gift and teacher as our beloved Brother Henderson, who has served us for many years, and has always been so willing to advise us to cleave to that which is right in everything. May the Lord continue to bless him in his labors of love, and always fill the vacancy in his family with His royal presence, teaching them that it is good for him to teach the children wherever he may be im-

pressed to go. Oh how we did miss him at our last meeting! I felt sad, and could realize how destitute and lonely we were without him, although our meeting was as pleasant as could be, under the circumstances. I am very anxious for the time to come when our next meeting will be, to hear his words of comfort and instruction. It seems to me that the least child in the family can understand Brother Henderson. Surely the Lord has wonderfully blessed us with such a godly man. His walk and conversation is so orderly, that we cannot help esteeming him highly, and rendering thanks to God who gave the gift to us.

May God continue to bless His people everywhere, that they may live, and walk more closely to Him each day of their lives until their journey's end.

Your sister in hope,

S. E. KEY.

Owensbyville, Ga., October 30, 1897.

DEAR BROTHER HASSELL:—I cannot express how sad I feel in the death of your dear mother. Although I had never met her, I loved her dearly.

How often have I feasted upon the precious words that fell from her facile pen! How I shall miss her sweet letters in "The Messenger!" She was, indeed, one of earth's brightest jewels, reflecting, in soft and gentle scintillations, the image of the blessed Saviour.

The night after hearing of her death, while thinking of her, it seemed that with an eye of faith I beheld her in a land of perpetual brightness, and I could but exclaim: "Yes, dear sister, though age had dimmed your natural vision, with what clearness of sight are you now feasting upon the scenes of an endless life!" What a glorious transition—from a life of trials and temptations to one of eternal joys!

While we are grieved to know that she has passed out from among us forever, may the Lord enable us to say: "Even so, Father, for so it seemed good in Thy sight."

May her influence, like the echoes of sweet music, linger through the ages yet to come.

One by one the weary pilgrims are passing away.

How I do love these "ancient landmarks," who standing like sentinels in the darkness, warn us of danger, and inspire us with renewed zeal.

Brother Hassell, I want you to pray for me. I have suffered so much since autumn set in.

May the Lord comfort you and bless you in all things is the prayer of your unworthy and much-afflicted sister,
NANNIE B. EDWARDS.

Kirby, Arkansas, October 21, 1897.

Elder Sylvester Hassell—

BELOVED BROTHER: I thought that it might be of some comfort to the readers of "The Messenger" to hear from the churches in this part of the country, as none of the brotherhood writes from this section. While there has been some trouble existing heretofore, the churches and all the members are again at peace; and I have great reason to believe that we are again in love, union, and sweet fellowship. "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son, Jesus Christ" (1 John i. 1—3). Such fellowship is wonderful indeed. God manifests Himself to His people, while they manifest this wonderful love and fellowship one to another. So He did on the day of Pentecost; while they were all of one accord, their aim was to glorify God. I hope that I have seen that manifested of late in this western country. There are some additions to the churches. May the brotherhood be guided by the light of the Divine Spirit, for Christ's sake.

Yours in hope of eternal life,

J. M. WILLIAMS.

He who believes unwaveringly in the sovereignty of Almighty God, and that God has a hand in shaping and forming the destinies of men and of nations, and who believes that God can and will overrule the failures and purposes of men for His own glory, possesses the secret of a happy life.—*Selected.*

'Twill NOT BE LONG.

'Twill not be long—this wearying commotion
 That marks its passage in the human breast,
 And, like the billows on the heaving ocean,
 That ever rock the cradle of unrest,
 Will soon subside; the happy time is nearing,
 When bliss, not pain, shall have its rich increase,
 E'en unto thee the dove may now be steering
 With gracious message, Wait and hold thy peace;
 'Twill not be long!

The lamps go out; the stars give up their shining;
 The world is lost in darkness for awhile;
 And foolish hearts give way to sad repining,
 And feel as though they ne'er again could smile.
 Why murmur thus, the needful lesson scorning?
 Oh, read thy Teacher and His word aright!
 The world would have no greeting for the morning
 If 'twere not for the darkness of the night;
 'Twill not be long!

"'Twill not be long!" the heart goes on repeating;
 It is the burden of the mourner's song;
 The work of grace in us He is completing
 Who thus assures us—"It will not be long."
 His rod and staff our fainting steps sustaining,
 Our hope and comfort every day will be;
 And we may bear our cross as uncomplaining
 As He who leads us unto Calvary:
 'Twill not be long!

A man who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and is soon—he does not know how soon—to be translated to heaven, should be holy. Are angels my attendants? Then I should walk worthy of my companions. Am I soon to go and dwell with angels? Then I should be pure. Are these feet soon to tread the courts of heaven? Is this tongue soon to unite with holy beings in praising God? Are these eyes soon to look on the throne of eternal glory and the ascended Redeemer? Then these feet and eyes and lips should be pure and holy, and I should be dead to the world and live for heaven.—*Albert Barnes.*

In his address before the Bar Association at Saratoga, Lord Russell, Chief Justice of England, gave a definition of civilization that at least shows what it ought to be: "It is not dominion, wealth, material luxury; nay, not even a great literature and education widespread—good though those should be. Its true signs are thought for the poor and suffering, chivalrous regard and respect for woman, the frank recognition of human brotherhood, the love of ordered freedom, abhorrence of what is mean and cruel and vile, ceaseless devotion to the claims of justice."

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
WM. M. MITCHELL, Opelika, Ala. } EDITORS.
J. E. W. HENDERSON, Luverne, Ala. }

Parties desiring to communicate with either of the Editors of the MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER, should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those to whom it is more convenient, can hand or send dues and correspondence for THE MESSENGER to Elder Mitchell, Opelika, Ala., who will take pleasure in serving them.

Elder Henderson will continue to act as General Agent for THE GOSPEL MESSENGER, and remittances may be handed or sent to him by those choosing to do so.

BEGINNING OF VOLUME XX.

The twentieth volume of "The Gospel Messenger" begins with this number.

In the merciful providence of God my two editorial associates and myself have been spared to see the beginning of a new year and a new volume of "The Gospel Messenger." The past year has been a period of human sinfulness and Divine judgment, and of religious conflict and business depression. "The Gospel Messenger" recognizes that the Lord reigns sovereignly and almightily, eternally and righteously over all beings and all events, and that He works all things according to the counsel of His own will and for the good of His people and the glory of His name. The Most Holy God is not responsible for the voluntary and inexcusable wickedness of His rebellious creatures; but, while He chastises them for their sinfulness, He can and does, in His infinite wisdom, power, and holiness, make even the wrath of man praise Him and restrain the remainder of that wrath which would not result in bringing praise to God. (Psalm lxxvi. 10). Such a God is supremely worthy of all our confidence and adoration; and He will keep in perfect peace that person whose mind is stayed on Him. (Isa. xxvi. 3).

O that He would give us that strong and overcoming faith which rises above all creature comforts, above all the passing storms and clouds of earth, above all the momentary vanities and disappointments of time, and exultingly rejoices in God alone as all our strength, and song, and salvation. (Hab. 17—19; 1 John v. 4)! Then amid the darkness of Egypt we shall have light in our dwellings; in the midnight dungeon, the lions' den, and the burning furnace, we shall sing praises to our God; and, in the uncertainty of human wisdom and the impotence of human strength, we shall be Divinely guided and sustained in the right, the good, the true, the straight, the narrow, the holy, the living way that leads to the pure and blessed, the glorious and eternal City of God, where sin and sorrow, pain and death are forever unknown.

In the light of such Divine faith and in the path of truth and right, it is my earnest desire that "The Gospel Messenger" shall be conducted, not swerving in the least to the right or to the left to gain human applause or to avoid human censure. Not for all the riches or honors of the world would I sell the precious principles of Scriptural and eternal truth for which "The Gospel Messenger" contends. Such also are the feelings of my worthy and beloved associates. We are poor men, and we beg our subscribers to help us maintain these Divine principles in the midst of this crooked and perverse generation, and keep up the "Messenger" as a medium of correspondence among the lovers of truth. It will be simply impossible for us to continue the publication of the "Gospel Messenger" unless the subscribers pay the small amount charged them for subscription. And please remember that, as in the case of all other periodicals, the price, one dollar a year, is due in advance. If not able to pay the subscription in advance, please write me, on a postal card, whether you desire the "Messenger" to be continued to you. Always do to others as you wish them to do to you.

S. H.

Let us be content to do little, if God sets us at little tasks. It is but pride and self-will which says, "Give me something huge to fight, and I should enjoy that; but why make me sweep the dust?"—*C. Kingsley.*

NO HUMAN INSTRUMENTALITY IN REGENERATION.

By the request of a beloved brother, I give my views upon this most interesting and most important subject. As this dear brother truthfully remarks:—

“The question of human instrumentality in Regeneration is the one mighty gulf between the true church and the great professing world—not an ocean where the streams of human error empty themselves, but where many streams of error have their rise. It is the very bed-rock upon which all modern ‘churches’ rest—the underlying principle of the world-wide system of Missionism that has captured the hearts of men. It is the parent of priestly assumption of power—the bug-bear that awes into silence and servitude the conscience of so many of our poor race. I feel sure that our brethren stand upon safe ground on this point.”

As is usually the case, the most of the controversy in regard to regeneration has been caused by the difference of meanings attached to the word. I will, therefore, at the outset, give these different meanings, concluding with the meaning which I shall adopt, which is the meaning of the word in the latest and fullest Scriptures treating of this subject, and which is also the meaning of the word adopted by the latest and ablest uninspired writers in dictionaries, cyclopædias, theologies, and commentaries.

The word Regeneration is derived from the Latin *re-* (meaning again) and *generare* (meaning to beget), and thus, according to its etymology, means a *begetting again*; otherwise called in the Scriptures a renewal, a new birth, or a new creation, a being born again or from above, a being born of God or of the Spirit.

The ancient Jews used the term Regeneration to express the outward change of state or relation which took place when a heathen became a Jew; and many of the Catholic “Fathers” (or writers of the early centuries) used the term Regeneration similarly to denote the outward change from heathenism to a profession of Christianity; and many advocates of “baptismal regeneration” still so use this term. The Roman Catholic

“Church” uses the term Regeneration to express, not only this outward change of state perceptible to men, but also the Divine justification and sanctification from sin; and declares that Regeneration is accomplished only through the instrumentality of baptism, by which they mean the sprinkling or pouring of water upon the head of a person. The Protestant Reformers, in the sixteenth century, distinguished justification from sanctification, and used the term Regeneration to express the whole process of inward renovation, or sanctification, in all its stages. In the seventeenth century Protestant theologians still further narrowed the meaning of the term Regeneration, using it to express the opening stage of this inward work as distinguished from its continuance in sanctification. And in the eighteenth and nineteenth centuries the ablest Protestant and Baptist writers have used the term Regeneration to express the initial Divine act in this opening stage, the first infusion of spiritual life, the vital renewing of the soul by the power of the Holy Spirit, as distinguished from Conversion, which is the turning of man from sin to God, the conscious and manifest change from nature to grace or from a lower to a higher spiritual state, consisting in repentance, faith, hope, love, joy, and obedience. In this strict and accurate sense of the term Regeneration, John Gill, in the second volume of his “Body of Divinity,” makes Regeneration the subject of one chapter, Effectual Calling the subject of the next chapter, and Conversion the subject of the next chapter. And he very correctly says: “Regeneration is the sole act of God; conversion consists both of God’s act upon men in turning them, and of acts done by men under the influence of converting grace; *they turned, being turned*. (Jer. xxxi. 18, 33; Prov. xxi. 1; Ezek. xxxvi. 26; Psalm cx. 3; John vi. 44, 45, 65). Regeneration is the motion of God towards and upon the heart of a sinner; conversion is the motion of a sinner towards God. In Regeneration men are wholly passive, as they also are in the first moment of conversion; but by it they become active: is is therefore sometimes expressed passively—*Ye are returned or converted*, 1 Pet. ii. 25; and sometimes actively—*A great number believed and turned to the Lord*, Acts xi.

21; *and when it*, the body of the people of the Jews, *shall turn to the Lord*, which has respect to their conversion in their latter day, 2 Cor. iii. 16. Effectual Vocation is the call of men out of darkness to light, and is sometimes by the ministry of the word, but sometimes without such ministry, as in the cases of the disciples of Christ, of the apostle Paul, and of Zaccheus, and others; and Conversion answers to that call, and is the actual turning of men from darkness to light; so that, with propriety, Conversion may be considered as distinct from Regeneration and Effectual Vocation."

Regeneration, thus strictly and accurately distinguished from not only Conversion but also from Effectual Calling, always coming first, and being followed by Effectual Calling and Conversion, is the Divine, miraculous, supernatural, irresistible, everlasting change, back of the will and below consciousness, not in the substance but in the state of the soul, in the prevailing and governing principles, dispositions, tastes, and habits of the soul, which constitute character and determine volitions and actions, by which change the understanding is illuminated, the affections consecrated, and the will rectified, so that the regenerated sinner habitually hates and puts away sin, and habitually loves and practices holiness.

The word Regeneration does not occur in the Old Testament Scriptures, but its equivalent is found in such passages as Deut. xxx. 6, Jer. xxxi. 33, Ezek, xi. 19, and xxxvi. 26, 27, in which God says that *He*—no sort of means or instruments being mentioned—will circumcise the hearts of Israel to love Him, will take away their stony hearts and give them hearts of flesh, will give them a new heart and a new spirit, even His own Spirit, put His law in their minds and hearts, and cause them to walk in His statutes. The verb translated "quicken" in the 71st, 80th, and 119th Psalms, does not, in these passages, mean the first communication of spiritual life, but the refreshing or revival of the life already communicated.

In the New Testament Scriptures the English word Regeneration occurs but twice, in Matt. xix. 28 and Titus iii. 5; in the first passage it means "the resurrec-

tion," or, as rendered in the old Syriac version of the second century, "the new world"; in the last of these two passages, it means the first infusion of spiritual life, and the Holy Ghost is mentioned as its sole author—"the washing of regeneration and renewing of the Holy Ghost." In 1 Cor. iv. 15 and Philemon 10, Paul uses the verb "beget" or "regenerate," not in a primary and literal, but in a secondary and figurative sense, or in its wider meaning as including conversion, as explained by his own language in 1 Cor. iii. 5, 6; he did not at all mean that he had given spiritual life to the Corinthians and to Onesimus, but simply that he had been the minister by whom they had first believed in Christ, the planter or founder of the Corinthian Church; it was only to those already called and saved of God that the preaching of the gospel was the power of God (1 Cor. i. 18, 24); it was only of God, and not of Paul, that the Corinthians were in Christ Jesus (1 Cor. i. 30, 31); in this great matter of regeneration, of the infusion of divine and eternal life, a planting Paul and a watering Apollos were equally nothing (1 Cor. iii. 6, 7); and thus he exhorts the Corinthians not to glory in men, but to glory only in the Lord (1 Cor. i. 31; iii. 21). In a similar figurative manner, Paul in Gal. iv. 19, represents himself as the mother of the Galatians. If Paul had said that he gave spiritual life to the Corinthians or Onesimus, he would have flatly contradicted both his own experience and all his other language on this subject. In his persecuting journey to Damascus, Christ arrested him and gave him to know Him, whom to know is life eternal (Acts ix. 5; John xvii. 3; Gal. i. 11—17; 1 Cor. xv. 8). And Paul declares that God quickens His people from the death of trespasses and sins, creates them in Christ Jesus unto good works, shines in their hearts to give them the light of the knowledge of the glory of God in the face of Christ Jesus, begins the good work in them and performs it unto the day of Jesus Christ, that salvation is not of him that willeth nor of him that runneth, but of God that showeth mercy, and that all things in this new creation are of God (Eph. ii. 1—10; 2 Cor. iv. 6; v. 17, 18; Phil. 1. 6; Rom. ix. 16). In such passages as Rom. x. 12—21 and 2 Thess.

ii. 13, 14, Paul does not speak of Regeneration, God's first infusion of spiritual life into His chosen and redeemed people, but of the work of the ministry in proclaiming the truth as it is in Jesus, and of the manifestation, by their obedient faith, of the spiritual life which God had, before and as the cause of such manifestation, given to the hearers of that truth. The commission of Christ to all His Apostles and ministers (Matt. xxviii. 18—20), and His special commission to Paul (Acts xxvi. 16—20), and Paul's description of the work of the ministry (2 Cor. v. 17—21; vi; Eph. iv. 11—16), show that God sends His ministers, not to give spiritual life to the unregenerate, but to teach, bear witness to, warn, exhort, beseech, guide, comfort, perfect, unite, and edify all their hearers whom the Lord has, by His regenerating grace, prepared to receive such teaching—these hearers being called, in some of these Scriptures, “new creatures,” “saints,” “the body of Christ.” Life precedes all action and all capacity to understand. Those dead in trespasses and sins, the unregenerate, cannot be spiritually taught. “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto Him; neither can he know them, because they are spiritually discerned” (1 Cor. ii. 14). The seed of the preached word does not change the ground where it is sowed; it is only those hearers who already have the ground of a good and honest heart (made so by God's grace) who properly receive and understand the word, and bring forth fruit (Matt. xiii. 1—23; Luke viii. 5—15). In James i. 18, “Of his own will begat He us with the word of truth,” the verb rendered “begat” occurs in only one other passage of the Scriptures, James i. 15, where it is correctly rendered, in the King James Version, “bring forth,” and so it is correctly rendered in James i. 18, in the Revised Version and the latest Baptist Version; it never means “beget,” but always means “bring forth”; it thus refers not to the communication, but to the manifestation of life. The verb rendered “beget again” or “born again” (it is the same word in the original, and should always be rendered “beget again”) occurs in 1 Pet. i. 3 and 23. In the first of these verses, there is not the slightest

allusion to human instrumentality; Peter says that "God hath, according to His abundant mercy, begotten us again or regenerated us by the resurrection of Jesus Christ from the dead"—the resurrection of Christ, who is our resurrection and life, being the virtual or procuring cause of the resurrection from death in sin or the regeneration of all the members of His mystical body (John xi. 25; Eph. ii. 5). In the other verse (the 23d) Peter says that we are "born or begotten again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Here the construction of the phrase "by the word of God" (the preposition *dia* with the genitive case) is exactly the same as that of the phrase, "by the resurrection of Jesus Christ from the dead," in the 3d verse; and as that of the phrase, "by Him"—"who by Him (that is, by Christ) do believe in God," in the 21st verse; and as that of the phrase, "through the Spirit"—"obeying the truth through the Spirit," in the 22d verse; so that it would seem, from the context and the construction that Peter means, by "the word of God" in the 23d verse, not the written or preached word, but the incarnate, personal, essential Word of God, the Lord Jesus Christ, once crucified, but now risen and glorified, and ever living, and pouring out His Spirit of life, faith, and obedience upon His people, by which Word all things were created and are upheld, and which Word is preached or proclaimed by the gospel. By "the word of God" is sometimes meant, in the Scriptures, His effective will (Psalm cxlviii. 8; Heb. i. 3; xi. 3; 2 Pet. iii. 5, 7). If Peter here means the preached word, he uses the term "regenerate" (as Paul does in 1 Cor. iv. 15 and Philemon 10) in its wider sense as including conversion (see Acts ii. 38 and iii. 19). Christ did not commission Peter to regenerate His people, but to "feed His lambs and sheep" (John xxi. 15—17); and Peter similarly exhorts other elders (1 Pet. v. 1—4). And so, at the Jewish Pentecost at Jerusalem and the Gentile Pentecost at Cesarea, Peter, like the Old Testament prophets, simply bore witness to the fullness of a holy, spiritual, and Divine salvation in the Lord Jesus Christ, the Messiah of the Scriptures, the only Mediator be-

tween God and man, the incarnate, crucified, risen, and glorified Redeemer of spiritual Israel. The Jews who believed Peter's word were already "devout men" (Acts ii. 5) before he addressed them; and Cornelius, before he ever saw Peter, was "a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always"; he was already "cleansed of God" and "accepted with God" (Acts x. 2, 15, 35). On neither of these occasions is there the slightest intimation that the Divine, Life-giving, Omnipresent, and Omnipotent Spirit passed through Peter to get into his hearers.

John was the last surviving Apostle, the last inspired and infallible teacher of the Church of Christ. Preeminently endowed with the Spirit of Christ, he caught, retained, recorded, and expounded the deepest sayings of his Master. His writings contain more of the words of Christ than any other Scriptures; and they treat more clearly and fully the vital subject of the Regeneration or the New Birth than any other Scriptures, and in such a manner as to throw a flood of light upon all the apparent obscurities and ambiguities found in other Scriptures on this subject. He uses the word meaning to regenerate (usually translated, in the King James version, "born," "begat," or "begotten") sixteen times in the 1st and 3d chapters of his Gospel, and the 2d, 3d, 4th, and 5th chapters of his First Epistle; and he uses the expression "of God" two times in the 47th verse of the 8th chapter of his Gospel, and five times in his First Epistle, and by this expression it is certain that he means begotten or born of God (see Liddell and Scott's Greek-English Lexicon, 7th edition, page 428, 1st column "Of Origin"; compare John viii. 42, 44, 47; 1 John ii. 29; iii. 10; iv. 6, 7; v. 19). Thus John refers directly to God's work in Regeneration twenty-three times, which is far more than all the direct allusions to Regeneration in all the other Scriptures; and in not one of these twenty-three passages does he intimate, in the most remote manner, that Regeneration is by the written or preached word, nor indeed by any other means or instrumentality, except in John iii. 5, where Christ, in explaining and expounding John iii. 3, "Except a

man be born again he cannot see the Kingdom of God," says, "Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God." John nowhere else, in speaking of the New Birth, refers to water; and his own inspired and infallible explanation of this term in John vii. 37—39 is that, by water, Jesus meant the refreshing and purifying influences of the Holy Spirit (as in Isa. xlv. 3; lv. 1; xlvii. 9; Eph. v. 26; Titus iii. 5; Rev. xxii. 1, 17). In the same conversation Jesus uses the wind also as an emblem of the Spirit, as also fire and oil and the dove are used in the Scriptures as emblems of the Spirit. All these emblems are material and temporal and are creatures; and, from their very nature, there can be no spiritual, eternal, and Divine salvation in them or by them. On the perversion of John iii. 5 the Roman Catholic "Church" founds its awful doctrine of "baptismal regeneration"—a doctrine that consigns unbaptized infants, idiots, heathen, and others, from four-fifths to fourteen-fifteenths of the human race, including the Old Testament saints, to perdition for the mere lack of water-baptism. Error is inconsistent with itself as well as with the truth; and the utter falsehood of this horrible Catholic invention and superstition is demonstrated by *the fatal admission* in the article on baptism, in Addis and Arnold's Catholic Dictionary, published in 1884 in New York under the authority of Cardinal John McCloskey, and in John J. Keane's article on baptism in Johnson's Universal Cyclopædia of 1896, that "*In adults the baptism of desire or of blood may supply the place of baptism by water*"; that is, if one *desires* to be baptized, or if one suffers *martyrdom* for Christ, it does not matter whether he is baptized in water or not, *thus admitting that water-baptism is not essential to regeneration*. John says that Regeneration is alone of God—that it is not of blood, or the will of the flesh, or the will of man (John i. 13); that is, that Regeneration is not at all of human agency; that the human will, whether of the preacher or the hearer, is not at all concerned in the work; that God regenerates His people, back of or before their will, by an immediate act of His omnipotence, just as He performed all the material and mental mira-

cles recorded in the Scriptures, no medium intervening between His volition and the effect (the attending circumstances not being co-operating causes or means); and all these natural and temporal miracles were intended to symbolize His spiritual and eternal miracles in the salvation of His people. Christ said that the unbelieving Jews thought they had eternal life in the Scriptures, but that the Scriptures testified of Him, and that the Jews would not come to Him that they might have life (John v. 39, 40); and John says that eternal life is in the Son of God, and that he that hath the Son hath life, and that he that hath not the Son hath not life (1 John v. 11, 12). Christ says to the unbelieving Jews, "He that is of God (that is, born of God, as I have proved) heareth God's words; ye, therefore, hear them not, because ye are not of God" (John viii. 47); and John says, "He that is not of God heareth us not" (1 John iv. 6)—*thus proving that Regeneration goes before and causes us to hear God's words, whether those words are spoken by God or man; that Regeneration precedes Effectual Calling.* John says that "those who believe (now) in Christ were (previously) born of God" (John i. 12, 13); that "whosoever believeth that Jesus is the Christ has already been born of God" (the verb is here in the perfect tense), 1 John v. 1; and that "every one that doeth righteousness has been born of God" (the verb is again in the perfect tense), 1 John ii. 29—*thus proving that Regeneration goes before and causes faith and righteousness,* just as Christ says that the tree must first be made good in order for the fruit to be good (Matt. xii. 33). Christ says that He is the Resurrection and the Life; that He gives His people eternal life, and they hear His voice and follow Him; that He is the vine and they are the branches, and that they are in Him, and He is in them, and that His Spirit is in them (John xi. 25; x. 27—30; xv. 1—8; xiv. 17, 20). *In this vital indwelling of Christ and His people, there is no need or possibility of any kind of instrumentality.* John says that the life of Jesus was the light of men (John i. 4); then only those men who have that life in them, whose understandings, hearts, and eyes the Lord has opened, see the light of Divine truth (Luke

xxiv. 45; Acts xvi. 14; Psalm cxix. 18); no matter how bright the light, the eye of the dead cannot see it. Light has no power to give life or to open the eyes of the blind; but it enables those who have life and sight to see.

Regeneration is declared in the Scriptures to be a Creation and a Resurrection (Eph. ii. 1—10; 2 Cor. v. 17, 18), in neither of which does God use means. After, but not before a person is created and raised from the dead, which God alone can do, may means be used to feed, clothe, teach, guide, warn, exhort, and comfort him; and so, while the unregenerate may be morally benefited, only those persons whom God has regenerated can be *spiritually* edified by the written or preached word or by the ordinances of baptism and the Lord's Supper. As the Water-Regenerationists disprove their theory by admitting that water-baptism is not essential to the regeneration of martyrs and of those who desire baptism but have no opportunity to be baptized, so the Preaching—Regenerationists disprove their theory by admitting that preaching is not essential to the regeneration of infants, idiots, lunatics, and heathen. The Scriptures no more teach several methods of regeneration than they teach several methods of election or redemption. The electing Father, the redeeming Son, and the regenerating Spirit are but one God, and He is the sole Author of the eternal salvation of all His people, for which He will deserve and receive all the glory; and the essence of that salvation is one and unchangeable, for He Himself is repeatedly declared in the Scriptures to be the Salvation of His people (Exod. xv. 2; Psalm xxvii. 1; xxxiii. 22; lxii. 2; Isa. xii. 2; Jer. iii. 23).

S. H.

“BEHOLD, THIS DREAMER COMETH.”

(Gen. xxxvii., 19.)

One of the many remarkable and touching things recorded in the Scriptures, is the history of Joseph and his brethren. We have no hesitancy in believing that the facts there recorded are true to the letter, even as a history and narrative of things and events that actually took place.

But while we so regard it as a truthful narrative and faithful history of Joseph and his brethren, it certainly has a deeper meaning, as given by inspiration of God to be profitable for doctrine, for instruction in righteousness, reproof and rebuke, that the man of God may be perfect and "thoroughly furnished unto all good works."

It is therefore more than a mere history of events that are past. It is a divine revelation; a revelation of things pertaining to our Lord Jesus Christ and His chosen people, which is instructive and useful to them now, and will so continue to be instructive and comforting to the people of God till the end of time.

Joseph, in many particulars, is a lively type of Christ, chosen of God, and precious as a saviour of his brethren in time of famine. "He sent a man before them, even Joseph, who was sold for a servant" *Psa. cv. 17*. He was raised up and prepared of God by trials and adversities for the great work he was designed to fulfill. And while quite a youth, at the age of seventeen, when the purpose of God began to develop by singular dreams, neither his earthly father nor one of his brethren could see the hand of God in the matter. When he told his brethren of his dream, that he and his brethren were in the field binding sheaves, and that his sheaf arose and stood upright and the sheaves of all his brethren made obeisance, or bowed down to him, they were angry with him, thinking that such dreams had resulted from the vanity of his youthful mind to have the rule over them. "Shalt thou indeed rule over us"? "And they hated him for his dreams." They hated him for the very thing that God had given him as a link in the chain of His purpose to bring to pass the things his brethren were determined to defeat. How vain it is for men to fight against God! And how little do they know that the very means and efforts they use to defeat the purpose of God, are overruled by Infinite wisdom and Almighty power, and made to aid in bringing to pass the very things they vainly sought to defeat. As in the crucifixion of the Son of God, the true spiritual Joseph, the heathen raged and the people were gathered together, to do whatsoever God's hand and counsel determined before to be done.

So it was in the case of Joseph. God had determined to bring the seed of Abraham into the land of bondage, and everything necessary to that event was entirely under His management. Joseph must not only dream, but he must tell it to his brethren, else they would not hate him for his dreams. But their hatred, or whatever might grow out of it, was not beyond God's control; it all must be circumscribed and kept within the bounds which God had set for it. Like a dashing river, it may surge this way or that, it must be turned to the right or to the left, to the north or to the south, by the channel fixed for it. "So the King's heart is in the hand of the Lord as the rivers of water; He turneth it whithersoever He will." Prov. xxi. 1.

It is true that Joseph's brethren did wrong to hate and sell their brother. They intended and purposed it for evil against him, and were therefore criminal, as much so as if they had accomplished their whole design in his destruction. But God meant their evil for good, and He therefore defeats their design and brings to pass His own. And not only this, He causes their wrath and hatred against Joseph to praise Him, by making all they did contribute to the accomplishment of His purpose and to their own shame, confusion, and defeat. Thus they became the instruments of their own chastisement and their own defeat, and the wisdom and power of God are glorified thereby. Neither Jacob, Joseph, nor any of Jacob's sons, knew at that time that a sore famine was coming upon them. But God knew it, and had ordained and provided for it. And everything connected with it must come to pass in such a way as to glorify God and to humble them. Neither Joseph himself, nor good old Jacob, his father, would naturally have chosen the way by which they were to be brought into Egypt, any more than Joseph's brethren did. It was a revelation from God to them all, but not to them all at the same time nor under the same circumstances. But all in due time received it, when the Lord had prepared them for it. They saw and felt and experienced the fulfillment of Joseph's dream. They bowed down to him, with their faces to the ground. Their sin and guilt in selling their brother

and deceiving their father, were brought to light, and came home to their guilty conscience with deep sorrow of heart. As guilty culprits they stood before Joseph, not knowing that he was their brother, or that he understood what they meant when they humbly confessed to one another, saying, "We were verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear; therefore is this distress come upon us." Gen. xlii. 21.

O how they were stung with conviction for their sin in refusing to hear the entreaties and bitter cries of their poor youthful brother Joseph, when in anguish of soul he entreated for his father's sake, and for his own sake, that they should not treat him so cruelly as to kill him or sell him as a beast to uncircumcised Ishmaelites!

But Joseph, after all this ill treatment of his brethren, like the Saviour Jesus, of whom he was a type, "saw the anguish of his soul and was satisfied," that every dream that he had, and all the anguish of soul that he had suffered from the hatred of his brethren, and their cruel treatment towards him, were ordered by the Lord, and were now bringing forth fruit unto the glory of God's sovereign grace. Joseph was humbled, and his brethren were humbled, at the wonderful way in which God had brought them all together. Boasting of human power, wisdom, or foresight, was excluded from them all. Neither Joseph nor his brethren could boast. Joseph never would have entered Egypt and suffered there in chains and irons as he did, if he could have avoided it; nor would his brethren ever have come to bow unconsciously before him and entreat, not only for bread but for their life, if they could have prevented the sore famine in their land.

But the hand of God was in it all, and so Joseph says to them, "Be not grieved nor angry with yourselves, that you sold me hither, for God did send me before you to preserve life." Gen. xlv. 5. W. M. M.

If evil had never been permitted, the wisdom of God could not have appeared in overruling it, nor His justice in punishing it, nor His mercy in forgiving it, nor His power in subduing it.—*London Gospel Standard*.

INHERITANCE NOT BLESSED.

1. In Proverbs xx. 21 it is written that "An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed."

2. And again in Proverbs xxviii. 20, "And he that maketh haste to be rich, shall not be innocent."

3. And again, "He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him." Prov. xxviii. 22.

4. And yet again, "He that oppresseth the poor to increase his riches, and he that giveth to the rich shall surely come to want." Prov. xxiv. 16.

5. And yet once more, "As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches and not by right, shall leave them in the midst of his days, and at his end be a fool." Jer. xvii. 11.

And now a few Scriptures may be profitably considered from the mouth of Jesus:

6. "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Mark ix. 25.

7. "A rich man shall hardly enter into the kingdom of God." Matt. xix. 23.

8. Woe unto you that are rich, for ye have received your consolation." Luke vi. 24.

9. "The cares of this world and the deceitfulness of riches choke the word, and he becometh unfruitful." Matt. xiii. 22.

10. And now, as it is not our design to offer much comment on any of the texts we are giving in this article, we will next see what two or three of the Apostles say in the New Testament.

11. "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Acts viii. 20.

12. "They that will be rich fall into a snare and into many foolish and hurtful lusts, which drown men in perdition and destruction." 1 Tim. vi. 9.

13. "Ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and sil-

ver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh, as it were fire." James v. 1—3.

14. As it is not our intention to comment upon any or all of the above texts, it may be proper to say that it is not riches properly and justly obtained and used by their owners, that are condemned by any one of those texts recorded above; but it is riches unjustly coveted, unjustly obtained, and sinfully used by their owners, that have the curse and condemnation of God upon them. It is not sinful to become rich by honest means; but "if riches increase, set not your heart upon them," as saith the word of the Lord. Psal. lxxii. 10.

W. M. M.

THE DAY OF GOD.

"Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat." 2 Pet. iii. 12.

How wonderfully adverse is human nature to this admonition! How dreadful to contemplate such a day of destruction! A day in which the beautiful heavens above our heads shall blaze with the vengeance of eternal fire, and all the natural created elements shall melt with fervent heat. Will such be the day of God? And why is it called the day of the Lord? It will be the appointed day in the which He will judge the world in righteousness by the man Christ Jesus. Acts xvii. 31.

It will be the day in which the righteous will enter the portals of uncreated light and glory, and the wicked will go away into everlasting punishment. Matt. xxv. 46. To the one it will be eternal day, and to the other endless night. How solemn to think of this, and of the certainty of the awful end of all this visible creation; and then to think of the great, mysterious beyond, where we must live on forever, either in conscious condemnation, or in the approbation and peaceful presence of God!

This is the day which will reveal the secrets of all hearts; the day when God will bring every work into judgment, with every secret thing, whether good or

evil. Eccle. xii. 14. And when we remember that all our race and kind are defiled and corrupted by sin, and sentenced to death in Adam, and that not one can be just with God save those whom He freely justifies by His grace, we are made to wonder, each for himself apart from all the rest, if there is any grace and mercy for us. Will that great and terrible day bring to us the rays of endless light and glory, or the awful doom of endless night? Oh! who among the millions of souls who read this Scripture are looking with eager desire and holy pleasure to the coming of this great day of God, when guilty man, once driven from an earthly paradise, must again meet his Creator face to face? Who among the race of man have their eyes opened and their minds enlightened to a true sense of the absolute certainty of such a day? The children of God have nothing to fear in their relation to this event; for when the heavens shall be set on fire, and the elements of earth are melting and dissolving into nonentity, they will be on their upward flight to meet the blessed Saviour in the air. 1 Thess. iv. 17.

Therefore, it is not at all strange that they are admonished to look for and haste unto the coming of this day, which is to end their sorrows and raise them from a state of corrupt mortality to a state of endless and blissful immortality. 1 Cor. xv. 53.

“How long, dear Saviour, O how long,
Shall this bright hour delay?
Fly swift around, ye wheels of time,
And bring the promised day!”

How unworthy we are made to feel that the painful scenes through which we are now toiling shall be exchanged for such unspeakable happiness! It does seem too great and too good for such a sinner as I, but thank God, I have a little hope that I shall be along with the happy throng on the morning of the great day of the Lord, and join in the song of everlasting victory over death and the grave to the praise of Jesus, who is the resurrection and the life of His people. It is thus that, in hope and anticipation of a glorious resurrection from the dead, the children of God are prepared to haste unto, or desire the coming of the day of God. “So come, Lord Jesus.”

J. E. W. H.

RESISTING THE HOLY GHOST.

"Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." Acts vii., 51.

The prophets spake as they were moved by the Holy Ghost, and, therefore, when the Jews resisted the testimony of the prophets and persecuted them, and put them in prison, and stoned them to death, they resisted the Holy Ghost. Not that they had power over the Spirit of God, but were allowed to exercise authority over the prophets who possessed the Spirit of God, by which power they were influenced and compelled to speak. "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One, of whom ye have now been the betrayers and murderers." (52d verse).

So it may be seen how men may resist the Holy Ghost. All who despise the Scriptures and the Gospel of Christ, and denounce those who know and love the truth, and hate those who preach the gospel, are, in their measure, resisting the Holy Ghost; for it is by the same Spirit that God's children are influenced in their service and devotion to God and His Christ. Yet, in all such opposition, the purpose and counsel of God are not frustrated nor defeated; for in spite of all the opposition of men and devils, the Almighty God declares that His object is fully reached, saying, "Yet have I set My King upon My holy hill of Zion." Psa. ii. 6.

It is sometimes the case that the enemies of God, with wicked intent do that which God determined to be done for His own glory and for the salvation of His people. Acts iv. 27. But in every instance, when men have essayed to cross the line and tried to do that which would have defeated the counsel and will of God, they have been restrained and defeated, as in the case of Joseph, and that of the attempt to prevent the resurrection of our Saviour, the evil counsel of the soldiers to put the prisoners to death when Paul was shipwrecked etc. God overrules all such wickedness and wrath of men and devils, and makes it subserve His holy and righteous will. But we should not lose sight of the fact that the wicked counsels of men are, so far as their purposes

and intent are concerned, are *against* the Lord, and *against* His Anointed. Psal. ii. 2.

God delivered His Son, by His determinate counsel to redeem His people from sin; but Judas betrayed Christ, not for such holy and gracious purpose, but *for thirty pieces of silver*. God's hand and counsel determined before that certain things should be done, but the Jews did those things with *wicked hands*, and evil intent. They betrayed and murdered Christ *for envy*, and not for the redemption of sinners from the law of sin and death. No man took His life from Him with such intent and purpose, but for such intent and purpose He laid it down of Himself. John x. 18.

So we conclude that none can resist the power and Spirit of Almighty God in any wise so as to defeat His purpose, nor claim that they are less guilty when God overrules their wicked acts to the furtherance of His own counsel; but just as the fathers did, so their children will do, because the children derive their nature and depravity from their parents, and will therefore naturally do the same things under similar circumstances. J. E. W. H.

STATEMENT CORRECTED.

I hope that I am neither disposed nor at all willing to misrepresent any human being in regard to any matter; and having just learned of an inaccuracy in my editorial, in "The Gospel Messenger" of November, 1897, on "The relation between those called the Clark and the Beebe Baptists," I take sincere pleasure in correcting it at once. In accordance with my information at that time, I stated that four churches of the Virginia Corresponding Meeting passed, in 1852, the first personal resolutions of non-fellowship against the Ketockton Association, because that Association had condemned as heretical the denial of the second coming of Christ to the world, and also the affirmations that "the life-giving Spirit of God is a created existence," that "the Son of God, as the Head of the Church, is a creature," and that "when Christ died and lay in the grave three days and three nights, there was not a living saint in heaven

or upon earth." I now have before me the resolutions passed by these four churches, Upper Broad Run, Upper Goose Creek, Mount Zion, and Ebenezer Churches, at the meeting held with Ebenezer Church, in Loudoun County, Virginia, Friday, November 19, 1852, Elder Robert C. Leachman being Moderator. The resolutions are published in full in the "Signs of the Times" of December 1, 1852, Vol. xx., No. 23, page 180. These four churches had belonged to the Ketockton Association; and all except Goose Creek Church are now members of the Virginia Corresponding Meeting; I do not know whether the last named church was ever a member of that Meeting or not; but it seems from Elder Clark's statement on the 28th page of his "Exposure of Heresies," that Frying Pan Church, a member first of the Ketockton Association and now of the Corresponding Meeting, passed or favored similar resolutions. In regard to the *nature* of the resolutions of the four churches, I am glad to say that they *do not* declare *non-fellowship* for the churches and brethren of the Ketockton Association. The four churches say that they "withdrew from the Ketockton Association and will remain separated from a connection with her until she shall rescind her resolutions," because those resolutions were, they say, "evidently designed to discard from their fellowship certain ministering brethren whom we hold in fellowship as gospel ministers, as also to sever from their fellowship such churches as may continue to fellowship those brethren"; but they explicitly state that, "while we thus resolve to withdraw and be separated from the Ketockton Association, we do not wish to be understood as declaring non-fellowship with the churches and brethren of that Association," as they do not consider the points of difference "of sufficient importance in themselves to justify the breaking of fellowship between us." They say that, in their view, the leading point of difference is that, while they "believe and contend for the life-union of Christ and His people, the Ketockton Association believes and contends for the regeneration of the soul." It may be truthfully said that, if this was, indeed, the main point of difference, it was a difference only in expression, for the two ideas

amount to the same thing, for it is the life of Christ in the soul that is the very essence of regeneration.

One of the most important truths taught by these resolutions of the four churches is that a withdrawal and separation of churches from an Association should not at all effect the fellowship of the withdrawing churches for the churches and brethren of that Association. In other words, Associations, as perpetual organic bodies, are scriptural *nonentities*; and nothing that they do should ever be allowed to break the fellowship of the saints. If this fundamental point of New Testament discipline were universally observed in our churches, a much wider and deeper peace would reign in the Zion of our God.

Another fact (of vital importance in the present case), that is proved by these resolutions of the four churches, is that, while these churches *themselves construed* the resolution of the Ketchikan Association, as designed to discard from their fellowship certain ministers and churches, still *the Ketchikan Resolutions were not personal but doctrinal*, condemning certain points of doctrine not held now, if ever held, by the ministers or members of the Corresponding Meeting or North-Eastern Associations, so that it would seem *unreasonable* for those Resolutions to *be now* a bar of fellowship between the Ketchikan and Ebenezer Associations on the one hand and the Virginia Corresponding Meeting and the North-Eastern Associations on the other hand, especially as the Ketchikan and Ebenezer Associations have repeatedly, during the last three years, passed resolutions of brotherly regard for the North-Eastern Associations, and cordially invited them to meet and mingle with them in the worship of God. The Baltimore, Delaware, Delaware River, and Warwick Associations regard these recent brotherly resolutions of the Ebenezer Association as a *virtual withdrawal of any apparent application* of their Resolutions of 1853 to the Virginia Corresponding Meeting, and the Baltimore, Delaware, Delaware River, and Warwick Associations; and the four last-named Associations express their willingness to meet with the members of the Ebenezer Association for a kindly and candid exchange of views, with the

hope of a restoration of former brotherly relations. *Why cannot the Virginia Corresponding Meeting take the same brotherly view and adopt the same brotherly course?* The Kehukee Association feels that such brotherly action would glorify God and benefit His people, and that the brotherly resolutions of the Kestockton Association should receive the same brotherly consideration as those of the Ebenezer Association. O that the Lord, the Sun of Righteousness, would shine with the strong, warm beams of His love in all our cold hearts, and melt down the separating ice-bbergs of prejudice and bitterness within us, and cause all His dear people to flow together in His living and loving service!

SYLVESTER HASSELL.

QUESTIONS AND ANSWERS.

1—Q. What is meant by “having our bodies washed with pure water” (Heb. x. 22)? A. The verse reads: “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” The Apostle meant that all real believers in Christ are priests unto God, and, when drawing near by the blood of Jesus, the new and living way, into the Most Holy Place to worship God upon His throne of grace, they should come in sincerity of heart and in fullness of faith in the perfect atonement of Christ, with consciences cleansed from guilt and filth by His blood, and with not only their bodies washed in the waters of baptism, but also their outward lives purified by regenerating and sanctifying influences of the Holy Spirit (Heb. ix. 14, 19—28; x. 2, 14—25; xii. 24; Exod. xxx. 19; Levit. viii. 6, 23; xvi. 4, 24; Ezek. xxxvi. 25; Acts ii. 38; xxii. 16; Rom. vi. 3, 4; 1 Cor. vi. 11; Titus iii. 5; 1Pet. i. 2; iii. 21).

2—Q. What is meant by John the Baptist’s having “a raiment of camel’s hair” (Matt. iii. 4)? A. A coarse dark garment woven from the hair of camels, called also sack-cloth, because sacks or bags were made of it, and it was also used to cover tents. Such a garment

was worn by Elijah and other prophets (2 Kings i. 8; Isa. xx. 2; Zech. xiii. 4), and was symbolical of their superiority to worldly riches and pleasures, and their stern message of reproof and repentance to sinful Israel.

3—Q. Was John's baptism Christian baptism? A. There is great obscurity about John's baptism; we are not told what form of words, if any, he used when baptizing, nor into what body, if any, he initiated those whom he baptized. He immersed in water those who gave him credible evidence of their repentance from sin; and he pointed to Christ as holier than himself and as One who would baptize with the Holy Ghost and fire—as both the Saviour and the Judge of men. He baptized Christ and at least some who afterwards became disciples of Christ, and who were not baptized again, so far as we have any account. The Scriptures do not say that any other person was ever authorized to baptize for John. It seems likely that the twelve disciples in Ephesus (Acts xix. 1—7), who were immersed again, were not baptized by John himself, for John preached of the Holy Ghost, and they said that they had never heard that there was any Holy Ghost. Christ says that, while there was never a greater born of woman than John the Baptist, the least (literally the less) in the kingdom of heaven is greater than he (Matt. xi. 11); that is, that a member of the gospel church, though less than John the Baptist in gifts, is greater than John in the light and privileges of the Christian dispensation; while John preached a Christ to come and finally as just come, the Apostles and other New Testament ministers preach a Christ not only come but crucified, risen, and glorified, and pouring out His Spirit upon all flesh. John's baptism was preparatory to the Christian dispensation, and when performed upon true believers, as John lived at the same time with Christ, it was considered equivalent to Christian baptism to the extent at least that it was not repeated; but at his death it was superseded by Christian baptism.

4—Q. What is meant by "baptism for the dead" (1 Cor. xv. 29)? A. No human being now on earth exactly knows. Many explanations have been imagined; but there is no certainty in any of them—the latest and

ablest scholars differ in their views of the matter. Some think that the word "dead" here means Christ; but the word rendered "dead" is in the plural number. Some think that by "the dead" Paul means "our mortal bodies"; but these bodies are not dead until they die. Some think that Paul means "baptism over the graves of the dead," as baptisteries or baptismal fonts were sometimes built in such places; but it cannot be proved that there were any artificial baptizing places in the first century. Some think that Paul means the baptism by proxy of persons for Christian unbaptized friends who had died, in the hope of extending the benefits of baptism to those dead friends; but, while the Marcionites of the second century adopted such a practice, basing it upon this passage, as do the Mormons of the nineteenth century, boasting that it is the most glorious distinctive doctrine of their pretended "church," there is absolutely no evidence that it was practiced in Paul's time—there is only an uncertain and unprovable tradition that the Cerinthians of Asia Minor practiced this custom in the latter part of the first century, long after Paul had gone to heaven. Surely Paul would not have alluded to such a monstrous superstition without condemning it. The explanation which seems to me approved by the context (the next verse being "And why stand we in jeopardy every hour?"), and, therefore, the most correct, is that Paul here means "baptism instead of or to take the place of the martyred dead, at the risk of sharing the same fate, and he appropriately adds, "And why stand we in jeopardy every hour? And he may also mean "over the dead," that is, "thinking upon the dead, and with a view to the resurrection of the dead," which Paul says baptism expresses (Rom. vi. 3, 4.).

5—Q. How far back can the practice of trine or triple immersion be traced? A. To the latter part of the second century after Christ. Tertullian, of Carthage, who was born about 160 A. D. and died about 240 A. D., is the earliest writer who mentions it. The candidate stood in the water, and his head was dipped forward into the water three times in the name of each of the Persons of the Trinity. This custom still continues

in the Greek Catholic "Church"; the Roman Catholics pour water on the head of the candidate three times or only one time—making baptism essential to salvation, they feel the necessity of extending the circle of the baptized as far as possible, and therefore they say that baptism is valid whether it be done by immersion, sprinkling, or pouring, one time or three times, and whether performed by a priest or a layman, a man or a woman, or even by a heretic or a pagan! The English word "baptize" is from the Greek verb "baptizo," which is derived from the simple Greek verb "bapto," meaning to dip. It used to be thought that baptizo was a frequentative verb, and meant to dip repeatedly; but, by examining every passage where it occurs in Greek literature, it has been proved that it is an intensive or factitive verb, and means to dip deeply or thoroughly (to bury in water), or to make another to be dipped or overwhelmed in water. Baptism is a burial in water in imitation of the burial of Christ in the earth (Rom. vi. 3, 4; Col. ii. 12), and Christ was buried but once. As the apostolic church had but "one Lord and one faith," so it had but "one baptism" (Eph. iv. 5).

6—Q. Does Paul refer to churches when he says (1 Cor. iii. 6) "I have planted, Apollos watered, but God gave the increase"? A. Yes, churches composed of those who had been regenerated, called, and saved by God, and who had believed in Christ under the ministry of Paul and Apollos, who truthfully confessed that they were nothing, and that all the glory was justly due the Lord (1 Cor. i., ii., iii.). S. H.

Columbus, Ga., October 29, 1897.

DEAR BROTHER HASSELL:—Will you kindly allow me to add to my article in the November "Messenger," that I am not an advocate of fire and life insurance, but in that article I was only contending for a principle, to-wit, that it is a gross error for us to condemn a thing, because of its abuses, and the unholy uses made of it. The printing press, which has put Bibles in the reach of the most humble, is, perhaps, one of the most defiling, corrupting agencies in existence. Through it millions

of volumes of slime are being poured out, to corrupt and debauch the minds and characters of the people. Shall we, for this reason, declare it an unholy thing, and that our people cannot purchase a printed book or a paper because of the great abuses and unholy uses which are made of it? Surely not. Then why should we teach or intimate such an argument in reference to life or fire insurance?

If fire and life insurance are wrong in principle, let us shun it, and never engage in it, touch not, taste not, handle not. But for truth's sake, let us not condemn it because it has been abused and unrighteously used, unless we are willing and ready to apply the rule to everything else that has been so abused and made the engine of corruption and oppression.

Yours in love,

H. BUSSEY.

Economy, Ga., November 3, 1897.

DEAR BROTHER HASSELL:—Having finished the business part of my letter, I want to express to you my appreciation of your efforts as a peace-maker in Zion. I feel sure that the blessings of God will attend you as a child of God. “Blessed are the peace-makers: for they shall be called the children of God.”

I also approve very highly your vigilance, and the kind, yet firm manner in which you deal with extreme positions taken by brethren who write to your paper. This is a day of extremes. May God give you wisdom and direct your mind and pen, for, indeed, there is great responsibility resting upon you. Remember me and mine at a throne of grace.

Your brother, I hope, in Christ,

S. T. BENTLEY.

Dellwood, Florida, September 23, 1897.

Elder S. Hassell—

DEAR SIR AND BROTHER (if I am worthy of calling you so:) I know I have done wrong in not writing you long ago about my paper, but I hope you will forgive me. I ought to have let you know my condition long ago. Brother Respass sent it to me as long as he lived free,

and if you can do the same, I will be glad of it, as I think it is the best paper in the world—it brings good news every time it comes. If you can't send it on as it has been coming, you will have to stop it, but it will be a great loss to me. If I was able to pay for it, I would give twelve dollars a year before I would do without it. I will say to you, if I ever get any money I will make you a present of some. I am not able to work but very little. I contracted a disease in the war which makes me unable to work. I am now sixty-six years old.

Hoping that this will be satisfactory to you, and that you can send me the paper, and trusting that God may bless you to live long, and that He will give you power to edit the "Messenger" in the same way you have done, and save you at last,

I am, your brother,

R. KIDD.

Perry's Hill, Ga., October 13, 1897.

Sylvester Hassell—

DEAR FRIEND: I should not be without your "Messenger" for its weight in gold. It is all the preaching I hear in this section.

W. M. WALTERS.

Sutton, Tenn., October 30, 1897.

Elder S. Hassell—

MY DEAR BROTHER IN CHRIST: I love the "Messenger" above any other paper I ever read.

J. W. COSTNER.

Zebulon, Ga.

Elder Sylvester Hassell—

DEAR BROTHER: I enclose money order for two dollars for "The Gospel Messenger" for myself and M. E. Williamson, Zebulon, Georgia, both old subscribers. "The Messenger" comes regularly to me. I have been taking it since it first started, and don't remember ever missing a single number. I hope I will be able to get it the remainder of my life.

May the Lord bless you and the co-editors with every needed grace, is my prayer.

J. T. CADENHEAD.

THEY SHALL BE MINE.

"They shall be Mine!" Oh! lay them down to slumber,
Calm in the strong assurance that He gives;
He calls them by their names; He knows their number,
And they shall live as surely as He lives.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

ELDER MATTHIAS MOUNT VANCELEAVE.

Dear Brother Hassell:—With grief and sorrow, mingled, I trust, with resignation to God's holy will, I write you of the death of our precious, venerable brother, Elder M. M. Vanceleave, of this place. This dear servant of God and friend of man fell asleep to awaken no more on earth at 4 a. m., October 26th. He died full of years and full of the marks of the blessed Lord Jesus, and with stricken, sorrowing hearts he was tenderly consigned to earth's last resting place, the quiet tomb. His friends are not to be counted. Had the community been asked to select its most affectionate, kindest-hearted man, its most faithful and devoted believer in God, "Uncle Mattie Vanceleave" would have been the choice. He was known far and wide and a vast multitude was present at the funeral service. O! it is well to mark the career of such a man. His life was a blessing, his end was peace. Not a murmuring word or impatient look was manifested during his long illness. As he lived so he died, a spectacle of faith, and trust, and resignation, and mingled with our tears is the hope, yes, the sweet assurance, of his eternal joy. He died so peacefully and calmly that his last breath was scarcely known. He lived beyond life's usual limit, being within one month of eighty-seven years, so it was fulfilled to him that he should come to his grave in a full age, like as a shock of corn cometh in his season. Yes, in his season, these closing October days, when the leaves were falling to the earth, the flowers fading, and when, too, the ripened fruit was being gathered for the Master's use. He fought the good fight, he kept the faith, he ran with patience the race God gave him; but the race is ended, the silver cord is loosened, the golden bowl broken, the pitcher broken at the fountain, but thanks be to Israel's God, the spirit has returned to Him who gave it. The Lord has taken His own, and we must be still and know that He is God.

Elder Vanceleave was born in Shelby county, Ky., November 26th, 1810. He came with his parents to this county, then almost a wilderness, in 1824, and so has given the community the proof of a long life that he was a good man. He joined Union church in 1828, and was ordained to the ministry nearly fifty years ago, and continued a faithful and devoted minister of the Gospel through life. As a nurse cherisheth her children, so did he live and labor and pray for the welfare of Zion. Each sorrowing member of our little church may say with David as he mourned for Jonathan, "Very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women."

Elder Vancleave was three times married during his long life, the first occurring at the age of twenty. His last marriage was in 1865 to Mrs. Mary Walker, who was also a devoted member of the church and who testified her affection for our departed brother by the most untiring and tender care, and who, with six affectionate sons and daughters, mourn the loss of their best earthly friend.

Elder Oliphant preached to us from the consoling words: "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them."

More than once as the weary hours of his sickness went by, brother Vancleave, when asked if he wanted anything, would say, "I want rest." So it was sweet to contemplate that to the weary, patient sufferer the everlasting rest had come. We mourn, and yet we rejoice.

Sister Vancleave says that the world is very dark to her. Every wakeful moment is one of sorrow. She finds nothing short of her trust in God, nothing below heaven that can give relief. May He that comforteth those that are cast down, be near each widowed heart and quiet each mourning soul.

It was a strange coincidence that brother Vancleave should, in the same month with your sainted mother, enter that undiscovered country that was so long the hope and joy of their hearts. We think of them—of dear brother Respass—of the men and women of God who are being gathered home to an eternal rest—as making heaven desirable to us. Dear saints of God, who mourn for what death has done, has not Jesus said, "Let not your hearts be troubled"? Death, after all, is not our enemy. By it we lay up our treasures where neither moth nor rust doth corrupt, and where thieves cannot steal, and where, in God's own time, we shall find them again clothed in immortality and unfading glory! Remember the mighty decree: "I will say to the north, give up; and to the south, keep not back; bring My sons from far, and My daughters from the ends of the earth." All these—the blest warrior, the mother in Israel, the feeblest lamb of the fold—are with Him in paradise, and their sleeping dust shall meet the coming Lord when God's last trumpet sounds; for them that sleep in Jesus will God bring with Him. "Mark the perfect man and behold the upright, for the end of that man is peace."

With sorrowing heart, ever your brother, S. B. LUCKETT.
Crawfordsville, Ind., Nov. 2, 1897.

Dear brother Vancleave was one of the most humble, peaceful, tender, loving men that I ever knew. At some of our meetings in his section a few years ago, I requested him to speak a little for us; and after talking for less than five minutes, he would break down in tears. O! that it would please the Lord to bless all His dear people with such a meek, devout, kind, and gentle spirit!

SYLVESTER HASSELL.

JOHN A. ANDREWS.

John A. Andrews was born April 5th, 1848, in Crawford county, Ga. At the age of twenty-six years he was married to Miss Mary Sandefur. He united with the Primitive Baptists at Salem church, Crawford county, and was baptized by Elder D. W. Simmons in September, 1876.

On the 27th of October, 1893, he lost by death his companion, who had also united with his church. To them were born nine children, seven of whom survive their parents, six boys and one girl. On the 17th of April, 1894, he was again married, this time to Miss Lydia Dunn, an estimable lady of Dooly County, Ga., being a member herself of the same church.

During the winter of 1895 he was ordained deacon of his church, in which position he served faithfully till death.

During the period covering the last twenty years, the writer has cherished an intimate acquaintance with the subject of this imperfect sketch. He proved to be a true citizen of his country, a kind and provident husband, an affectionate father, generous, scrupulously honest and upright in all his ways. Starting out in life a poor boy, with nothing save an honest heart and willing hands, he accumulated a competency adequate to all the needs and comforts of his family. To his church he was at all times faithful, punctual in attendance, a free giver, prompt and cheerful in the discharge of all duties devolving upon him. His home was a popular resort for the brethren.

For five weeks prior to his death he was confined to his bed with lung trouble. He endured his afflictions with rare fortitude and patience; the terrors of death seemed never to worry him, though he manifested a deep concern for the future welfare of his family. He died August 8, 1897.

In church and in State, his was a life characterized by true Christian deportment. He was a good man, he kept the faith, he fought the good fight, he has inherited the promise. May we all emulate his example.

Written by request.

A FRIEND.

MRS. JENNIE M. DODSON

Was born in Spartanburg, S. C., January 10th, 1847, and died at De Soto, Sumter County, Ga., July 7th, 1897. She was a daughter of Elder T. K. and E. K. Pursley, and wife of the late Rufus A. Dodson (notices of whose deaths have all appeared at different times in the "Gospel Messenger"), and the only sister of the writer of this notice, whose privilege it was to be by her bedside during her illness and at her death.

There are many things that could be told of her last days that would be of interest and comfort to Christian hearts, for the words of the dying speak louder than any from the living; but space forbids. Suffice it to say that our precious sister had lived the life of a Christian from early girlhood, and had been a member of the Primitive Baptist church for many years. She was greatly beloved by her neighbors and friends. A dear, devoted Christian and neighbor remarked: "In sister Dodson's life and death, the Gospel has been preached in this place."

She often referred to her dear children, to whom she was most devoted, and would say, "No children have ever been better to their mother." I will ask right here that every Christian who may read this, will remember those dear children in their prayers. They now have no father or mother, nor grandparents, to pray for them. Some of them have a hope in Christ. There are three sons, three daughters, and one daughter-in-law, and two little grandchildren. May all meet, an unbroken family, in heaven.

Oh! it was a sweet privilege to be with that dear sister! I feel

that we both appreciated the blessing. She would say, "Oh, sister, God sent you to me." She often spoke of how sweet it was "just to be at the feet of Jesus," and many such expressions. The last words I heard her say, were: "Yes, sister, I will be better in a day or two; I will be up with Jesus;" and she looked and pointed upward.

May we all meet where parting is not known.

MRS. J. H. KING.

WILLIAM H. CRUTCHER.

This, my oldest brother, died at his home near Memphis, Tenn., the 9th of April, 1896. He was the oldest son of Elder R. W. Crutcher; was born June 15th, 1836. He obtained a hope of the pardon of his sins in the early part of the year 1873, and in August of the same year offered himself to the old Baptist church called "Salem," in Madison County, Ala. He was received, and on Friday before the first Sunday in October following, he was baptized by Elder J. E. Frost, of Tennessee. In the year 1881, he moved to Mississippi, and united with Shiloh church, of the Primitive Baptist faith and order, and died in fellowship with that church. He was a firm defender of salvation by grace; had very little patience with conditionalism. Much might be written about him, but let this suffice: he was an humble, conscientious Christian, a kind husband, an indulgent father; and, though weeks and months have passed away since he left us, yet our hearts hold sacred his memory. And our prayers for his widow and seven children are that they, each one, may, by God's rich grace, be prepared to meet husband and father in the home of the blood-bought church.

SUE. LAWLER.

MRS. E. A. HUBBARD.

My mother-in-law, Mrs. E. A. Hubbard, was born in Pulaski County, Ga., December 27, 1815, and died at my house in Fayette County, Ga., June 27, 1897. She was a Primitive Baptist 63 years. She was a great sufferer nearly all her life with sick headache, erysipelas, and catarrh. Nine years before her death she lost her husband, who was an excellent man; but I never heard her murmur a word. She said that the Lord knew best, and works all things after the counsel of His own will—"the Lord giveth and He taketh away, blessed be the name of the Lord." She was blind eight years. Since 1863 she lived with us, as my wife was her only child. We were loath to give her up, but God thought best to take her home to rest. She leaves one child, seven grandchildren, nineteen great-grandchildren, and a host of relatives and friends to mourn her departure from us, but we are assured that our loss is her eternal gain.

W. L. BAUBS.

Fayetteville, Ga.

MRS. NANCY BOON.

Mrs. Nancy Boon, daughter of Benjamin and Elizabeth Lassetter, was born February 3, 1813, and died June 28, 1896. She was married to Jesse Boon August 29th, 1836, and had twelve children born to her. Jesse Boon died August 14th, 1853, and was deacon of

County-Line church at the time of his death. From some cause, the church book has no record of the day and date when they became members of County-Line church, which was then and is yet what is known as a Primitive Baptist church; it is known by all who knew Nancy Boon. She was a kind and faithful wife and a loving mother. She was a prompt and faithful Christian, a model woman. She left a large number of relatives and friends to mourn her loss, but it should console each one of them that our loss is her eternal gain.

LINDSEY HOLLAND.

HENRY JAMES ASKEW.

Uncle Henry James Askew (called uncle by all who knew him) was born August 14, 1821; and was married to Miss Mary E. Dykes, November 14th, 1844, who bore him thirteen children, eleven of whom, together with forty-nine grandchildren and four great-grandchildren, survive him to mourn for him whom they loved. For Uncle Henry was loved by all who knew him, both kindred and friends. Time and space forbid making mention of all the good traits belonging to Uncle Henry; he was a noble man, honest and truthful in all his dealings with his fellow men.

He, having obtained a hope early in life, united with the church at Society Hill, in Macon county, Ala., in 1843; and, if we are correctly informed, that church did not split, but all went with the New School or Missionary Baptists. He, after some time, moved to Georgia, and put his letter in again with the new order of Baptists, but after a while became dissatisfied, and drew his letter and put it away and never attached himself to any church, but was as firm in the faith of the Primitive Baptists as any man I knew. I was intimately acquainted with him for thirty-five or forty years, and knew him to have been a kind and good neighbor, always ready to help the poor and needy of his community. He was a man of a strong mind up until the death of his first wife, which occurred Jan. 30, 1890, which gave him a shock that he never got over so as to be the man he was before. Being left as he was alone, his children being all grown up and gone to look out for themselves, he was married to his wife's sister, Mrs. A. A. Webb late in the year 1890, with whom he lived in love and peace until her death, which occurred in the summer of 1896. Soon after the death of his second wife he was married to Miss Jennie Powell, who is yet living. But Uncle Henry is not, for the Lord has taken him. On the 23d of August, 1897, he quietly passed away, falling asleep in Jesus as we believe, and we acknowledge our loss to be great and our affliction sore and trying, but would be submissive to our God, the God of Israel, who is too wise to err and too good to be unkind.

The dear family sent for the writer to meet them at the family burying ground on the old homestead in Webster County, on the next day, and there we met with a number of the children and quite a concourse of sorrowing friends, and tried in our weak way to conduct the funeral service. After which the mortal body of Uncle Henry was laid to rest between those of his first and second companions, to await the resurrection.

Would say to the grief-stricken children, be of good cheer, remembering the hope of eternal life your father possessed. He has changed natural life for spiritual life, and is now resting with his dear Saviour until He comes again. We sorrow, but not without hope. May the Lord bless you and keep you as He keepeth His chosen.

W. T. EVERITT.

JESSE M. BROWN.

He was born May 13, 1842, and married to Miss Barbara C. Brown, of Bulloch County, Ga., July 12, 1866, and commenced their battles in life much devoted to each other, and were very successful with their efforts; the good Lord greatly blessed their labors with a good, pleasant home and a plenty of this world's goods with it. And in November, 1881, they were both united with the Primitive Baptists at Lower Black Creek church, Bryan county, and were baptized by Elder H. Temples. He surely lived the life he professed until the day of his death, which occurred July 31, 1897, making his stay on earth 55 years, 2 months, and 18 days. His disease was congestion of the brain, his suffering was intolerably great. Everything that untiring hands could do was done for him by his loving wife and two of his brothers in the flesh, brothers M. M. Brown and Barto, together with many friends who faithfully stayed by his dying bed day and night, supplying his needs as best they could. The writer of the notice served in preaching the funeral at the grave to a host of brethren, sisters, kindred, and friends, all draped in sorrow. It was a trying time, although his devoted wife was greatly blessed of the Lord, for she bore the stroke with great patience. We could not say too much about this good man in the bounds of reason; he was true to principle all the time. May the Lord continue to add His blessings to his desolate companion, kindred, and friends.

As ever, yours in hope,
Arlen, Ga.

J. L. SMITH.

MRS. ZILPHIA BOWMAN.

With a feeling of sadness I undertake the solemn yet pleasing task of writing something in loving memory of our friend and, I believe, child of God—Mrs. Zilphia Bowman (whose maiden name was Jones), and who was born January 26, 1842, in Anson county, N. C. Was married to Thomas Bowman, November 3, 1867, and died of cancer at her home in Thomas county, Ga., June 4, 1897. She was the mother of three boys and three girls, all of whom, together with her husband, are left to mourn the loss of a devoted wife and mother. All was done for her that could be done; none ever received better attention. Especially did her husband, though feeble and almost blind, endeavor to administer to her wants. The writer visited her a short time before she died, and her conversation, together with her former deportment or walk, convinced him that hers was a happy exchange from a mortal life of suffering to one of eternal rest and peace with that God and Saviour of whom, amid her severe sufferings, she could exclaim: "He was good, nor could afflict, if not right, and therefore she would not murmur." She said that it was her own nothingness that prevented her from going to the church; and that she loved the Old Baptists, and could enjoy no other doctrine than that they preached. A few days before her death she called all her family to her and admonished them how to live, and then gave directions concerning her burial, and telling them to have the 381 and 382 hymns (Lloyd's) sung at the same time. As she grew weaker, nearing the beautiful shore, and her voice hushed almost to a whisper, she would continue to repeat: "I love the brethren! Oh, how happy!" And finally passed away as going to sleep, repeating these words, "Asleep in Jesus!" therefore we mourn not as those who have no hope, but fully believing that our loss is her eternal gain.

May the Great Giver of all good reconcile this providence to the good of the living concerned, and that they may be enabled by grace to say "The Lord giveth and the Lord taketh away; blessed be the name of the Lord!"

J. F. McCANN.

WILLIE A. GRUBBS.

Willie A. Grubbs, oldest son of G. M. and Ollie M. Grubbs, departed this life at the home of his parents in Monroe County, Ga., October the 1st, 1897. He was born March 13, 1874, making his age 23 years, 5 months, and 19 days. His sickness was somewhat complicated. He was taken very violently at first with some obstruction of the kidneys, which terminated in typhoid fever, which he bore with great fortitude for about thirty days. All was done for him that a faithful physician, loving parents, and kind friends could do. I was intimately acquainted with him, he having lived with me for one year. I knew him to be moral, truthful, and honest. While at my house I saw that he delighted in reading the Bible and the religious papers that I was taking, at every opportunity he had. He had great confidence in me, and would talk to me freely upon religious subjects, and told me many things in regard to his feelings that I cannot mention now without making this notice too long. I tried to comfort him all I could, and advised him to go to the church. On the fourth Saturday in April, 1896, he presented himself to the church at Smyrna, Monroe County, Ga., and was received and was baptized May 23, 1896, by the writer of this notice, and though his stay with us was short, he lived an exemplary member, and none could say aught against him; and, while it is true that we can never see his face on earth again, yet we have the happy assurance that he is at rest with his Saviour. Our brother leaves the church, his heart-stricken parents, two brothers, one sister, and many friends to mourn their loss. But we would say to them, Weep not, it is the Lord that has called him up higher. Try to imitate his example through life, and may the good Lord enable each of you to live as he lived and at last save you in His upper and better kingdom, where afflictions never come. The body was taken to the old family grave-yard, in Jasper County, Ga., where the writer tried to preach on the occasion to a large congregation of friends, after which it was deposited in its last resting place, till God shall bid it rise.

D. G. McCOWEN.

NOTICE.

GREENFIELD, IND., Nov. 20, 1897.

I contemplate publishing a book of portraits of ministers and others of note of the Baptist faith, when assured of sales sufficient to indicate no loss. It is intended to make a collection of some hundreds of portraits, each to be as good in every respect as the photograph from which it is made, and all photographs to be used must be of the best quality. It is intended that the work shall far surpass anything of its kind extant, both as to quality and comprehensiveness.

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Wanted to lease or buy land near some Primitive Baptist Church. Any one having such to lease or sell, please address me at Aliph, Ga. My object for wanting land near a church is we have no preaching near us. I have children thirteen years old that I claim have never heard but one sermon preached—Bro. Ben. Wilkerson gave us one visit. Address me at Aliph, Ga. W. M. WALTERS.

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TEMPLE, BELL CO., TEXAS, October 4, 1896.

Elder S. Hassell, Williamston, N. C.:

Will you please give notice in the MESSENGER that I am sole proprietor and publisher of the LLOYD PRIMITIVE HYMN BOOK. The books will be sent out in future from Temple, Texas. My former husband, Mr. J. C. Lloyd, sent them from Montgomery, Alabama, also Greenville, Alabama, in former years, but since my marriage to Elder A. V. Atkins, I moved at once to Temple, Texas, and have sent them from here. I send prices attached:

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Vol. 20. No. 2.

THE GOSPEL MESSENGER.

“SPEAKING THE TRUTH IN LOVE.”—Eph. iv. 15.

Williamston, North Carolina.



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FEBRUARY, 1898.



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The Gospel Messenger.

FEBRUARY, 1898.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 20. WILLIAMSTON, N. C., FEBRUARY, 1898. No. 2.

WHO IS MY BROTHER?

Must I my brother keep,
And share his pains and toil,
And weep with those that weep,
And smile with those that smile,
And act to each a brother's part,
And feel his sorrow in my heart?

Must I his burden bear
As though it were my own,
And do as I would care
Should to myself be done,
And faithful to his interests prove,
And as myself my neighbor love?

Must I reprove his sin,
Must I partake his grief,
And kindly enter in
And minister relief—
The naked clothe, the hungry feed,
And love him, not in word, but deed?

Then, Jesus, at Thy feet
A student let me be,
And learn, as it is meet,
My duty, Lord, of Thee;
For Thou didst come on mercy's plan,
And all Thy life was love to man.

Oh! make me as Thou art;
Thy Spirit, Lord, bestow—
The kind and gentle heart,
That feels another's woe;
That thus I may be like my Head,
And in my Saviour's footsteps tread.

The head of the serpent of so-called Higher Criticism, which, under the pretence of devotion to truth, seeks to undermine the Scriptures of pure and eternal truth, has been crushed in its native Germany, but its feeble tail still writhes and wriggles in imitative America.—*Selected.*

River View, Alabama, November 29, 1897.

Elder W. M. Mitchell—

DEAR BROTHER IN CHRIST: The bad weather, together with my bad health, prevented me from filling my appointment at County Line yesterday and day before, and while walking the floor on yesterday to drive away the restlessness, despondency, and gloom, I thought of you, and wondered if you, too, were not in about the same condition as myself, knowing your advanced age and bodily afflictions often kept you at home (especially in bad weather), and knowing that it was meeting-day at Mount Olive, I imagined that I could see you also pacing the floor, in a restless mood; and perhaps the language of the Apostle was ringing in your ears, when he says: "Fearing lest after I have preached the gospel unto others I myself should become a castaway." And "Yea, woe is me if I preach not the gospel of Christ," and, perhaps, that you felt that you loved the Kingdom of God and His dear people with a more intense earnestness than ever before, yet you could but feel that you had become a "castaway" from your brethren, and had no place in their affections. Here is something that I cannot understand. Why is it that those who profess to be comforted (and we have no reason to doubt it), under the preaching of the Lord's ministers, will forsake them in age and afflictions, will not even visit them in their troubles? They are ready to grumble if you do not visit them, but they never think to visit you, and do not seem to realize that a preacher needs comfort as well as others. Recently I have craved the comfort and company of my brethren as I never did before. It has seemed to me that David describes my condition, when he says, "I am like a pelican of the wilderness, or an owl of the desert, and as a sparrow upon the housetop."

While meditating about these things yesterday, I decided that the true heralds of the cross were (in their experience) brought more closely into the "fellowship of the sufferings of Christ" than any other class of believers, and I reckon this is necessary in order that they may "learn obedience" by the things that they suffer, and that may be tender-hearted and sympathetic, and

can have "compassion on the ignorant and those that are out of the way," and thus be a comfort to the Lord's "poor and afflicted people." Were it not for my afflictions, sorrows, and troubles, I doubt whether I could preach at all. These things seem to be a necessary part of my qualifications.

My mind also reverted on yesterday to the passage in Job: "There is a path which no fowl knoweth; the vulture's eye hath not seen it, etc."; and a similar passage in Isaiah. Surely this path is the path of Christian experience. It is a path which none but those who have travelled it have ever discovered. The high fliers and ravenous beasts have never travelled or seen this path. This path is often lonely and desolate, and those who travel it are often fearful, but the Lord says, "Say to them that are of a fearful heart—Be strong, fear not; behold your God will come with vengeance, even God with a recompense, He will come and save you."

What a blessed thing to be enabled to realize that "They that sow in tears, shall reap in joy." In one place the Apostle says to his brethren, "So then death worketh in us, but life in you." "We are made as the filth and the off-scouring of all things unto this day"; and, again, "For Thy sake we are killed all the day long, we are accounted as sheep for the slaughter"; nay, in all these things, we are more than conquerors, through Him that loved us." Are not all gospel preachers to some extent like John the Baptist? As long as he was a free man to go out and preach and baptize and circulate among his brethren, he could say, "Behold the Lamb of God!" "There cometh one after me," etc. But when cast into prison, and all alone, it seems that he began to doubt and sent two of his disciples to Christ, saying, "Art thou He that should come, or do we look for another?" Jesus did not say, "Yes, I am the Christ," but only called his attention to the evidences, and that is about all the answer we get now in our doubts and fears. This and that passage of Scripture comes to us with power and assurance, and when we review the history and trials of the Lord's servant, as recorded in the "Book of Inspiration," in the past

ages, we can but feel that if they were the servants of the Lord, so are we; and thus we are strengthened and comforted from time to time, and we find, contrary to our expectations, that "As thy days, so shall thy strength be," and the Lord always does more for us than we expect.

Dear Brother, please accept this as a feeble token of my love and fellowship for you in your old age and afflictions. You were in my mind, and I felt like talking with you a little. My health is still poor, and I have no rest; I am very restless, and know not what or when the end will be; and I know not

"What gloomy lines are writ for me,
Or what bright scenes may rise."

I hope this will find you and sister Mitchell as well as common. Remember me in love to her and the brethren in Opelika, including Brother Lively, when you see him.

I would be glad to hear from you when you feel inclined to write me.

Your Brother and companion in tribulation, I hope,
H. J. REDD.

Opelika, Alabama, December 2, 1897.

Elder H. J. Redd—

BELoved IN THE LORD: Your welcome, comforting, and somewhat unexpected letter of November 29th was gladly received yesterday. In reading some parts of it in which you speak of the loneliness often experienced by aged ministers who have spent their life in the service of their brethren, my hard heart was softened, and I choked up so that I could not, until this morning, attempt to read your letter to my wife. You need not have asked, as you did in the close of your letter, that "I accept it as a feeble token of your love and fellowship for me in my old age." Surely, my brother, I do so accept it, for I have never regarded you as a brother that would give flattering compliments that you did not feel to any one, and especially to a poor old, infirm, and weak brother, as I feel to be in all things.

Such have been the rapid changes in many things for the past thirty years or more, that old people, and especially aged ministers, who, like myself, have been in the ministry for more than half a century, often feel lonely and desolate even in the midst of society. Nearly all things around them have undergone changes, more or less. New things, new manners and customs among the people have sprung up, to which aged people cannot so readily adapt themselves. But I cannot think that the plan of salvation has ever undergone any change, nor have the experience and trials of faith been anything different from what has been common with our brethren in the world. Our surroundings may be quite different, but the trial of faith in some form or other is sure to come. In casting around in my mind concerning former days, I do not know of a solitary Old Baptist minister now living with whom I was acquainted fifty-four years ago, when I commenced preaching, nor even forty years ago; and most of my former correspondents and others whose writings I had for many years been accustomed to read in some of our papers, have nearly all passed away. Elder E. Rittenhouse, of Delaware, wrote me a few days ago that I was the only minister with whom he was personally acquainted that he could call to mind as now living, that had been in the ministry as long as he and I had.

You speak of being kept at home from the church meeting on the fourth Sunday in November by bad weather, and that caused you to think of me, that, as that was our meeting-day at Mount Olive, probably I was in somewhat similar condition to yourself, and in thinking about these things you were stirred up to write me. Well, it is astonishing to me, sometimes, how one little thing has a relation to another and another to bring about certain results. You could not control the weather, the winds nor the clouds; if you could, you might not have been at home—nor have thought of, or had opportunity to have written me as you did. Though we have never corresponded very often by letter, I suppose there are but few days of late years but what I have thought of you in some way or other. Like myself, you have been a man of affliction, bodily and mental infirmity has

marked our path all the way along, and by it we have learned many lessons of our dependency upon the long suffering and tender mercy of our God. And by it we have had many opportunities to see how much of the Spirit of Christ was manifested in our brethren in bearing with our infirmities for Christ's sake. The Apostles and primitive disciples of Jesus had many afflictions for Christ's sake, as well as many personal infirmities of body and mind, as we also do in this day. Even the wonderfully gifted Apostle Paul, when writing by inspiration to the churches of Galatia, was moved by the Spirit of inspiration to say to the churches, "Ye know how, through the infirmity of the flesh I preached the gospel to you at the first." Gal. iv. 13. It may be, and perhaps is true, that all true, faithful, and useful gospel ministers have this feeling sense of infirmity in some way. But really I have thought that much more of it has fallen to the lot of some than others. But perhaps they needed it more than others, as you indicate in you letter that you did not know whether you could preach at all or not, if you were free from these troubles. You further say that, "These things seem to be a necessary part of your qualifications" for preaching. It is certain that you never could experimentally preach that part of the experience of many of the children of God if you had not yourself tasted of these things

I could but notice, with peculiar interest, how on several points in your letter, you seemed to anticipate the state of my mind as clearly as though I had told you of my peculiar conflicts. It may be there are some peculiarities about old age that you are beginning to realize more fully as you advance in life. And may we not conclude that men of God anciently had some peculiar exercises of mind about the lonely and helpless condition of old age, when they cried unto God, "Cast me not off in the time of old age; forsake me not when my strength faileth"? Psal. lxxi. 9. And how often, even in this day, do aged pilgrims desire to pray the same prayer, that when their strength of body and mind fails they may not be cast off from the Lord by any seeming or real neglect of His people! And as the Lord gave Joseph favor in the sight of Pharaoh, and delivered him

from all his afflictions (Acts vii. 10), so may you and other aged ministers have favor given you and them in the sight of your brethren and friends, that you may feel assured indeed that the Lord has not cast you off in the time of old age.

Accept this expression of tender regard for you and Sister Redd and your household. Write me when inclined.

Yours,

W. M. MITCHELL.

MOUNT OLIVE CHURCH, NEAR OPELIKA, ALA.

At the last session of the Olive Association, which convened with the church at Hephzibah, Lee County, Alabama, in October, 1897, the church at Mt. Olive, Lee County, Alabama, applied to the Association for a letter of dismission, in about these words, as well as I can remember:

Whereas, The fifth article of the Constitution of the Olive Association expressly says that "Any church of this Association can withdraw at pleasure, either by letter or without it; but in either case it will be expected that said church first give notice to the Association of her desire in this particular"—

We, therefore, as a church at Mt. Olive, being in fellowship and communion with all the churches of this Association, respectfully ask a letter of dismission according to the express provision of the fifth article of the Constitution of the Association.

(Signed) W. M. MITCHELL, *Mod'r.*

C. P. TAYLOR, *Clerk.*

I think, Brother Hassell, that the above is about the substance, if not the exact wording, of the request of Mt. Olive Church to the Olive Association. I have not the original letter as adopted by the church and sent to the Association, nor do I know of any way of obtaining it, but I feel quite sure I have given you the points you requested; and now I will give you an exact copy of the letter of dismission obtained by Mt. Olive from the Association. Here it is:

The Olive Association, now in session with the church at Hephzibah, Lee County, Alabama, hereby certifies that Mt. Olive Church, Lee County, Alabama, is a component member of this Association, and in fair and orderly standing and communion with all the churches of this Association; and at her request she is hereby dismissed from us according to the provision of the fifth article of the Constitution of this Association. This October 15, 1897.

H. J. REDD, *Clerk.*

J. T. CLAYTON, *Mod'r.*

In the Minutes of the last session of Olive Association occurs the following paragraph:

“The subject or advisability of dissolving this Association having been agitated to some extent, at the suggestion of Elder H. J. Redd, a motion was made and carried to refer this matter to the churches, with the request that each church of this Association give an expression in regard to this matter in their letters to the next session of this body.”

I would be rejoiced if every Primitive Baptist church in the United States would put itself on pure scriptural ground in this matter before the rapidly nearing close of this eventful century, and thus terminate the operation of a humanly invented machinery which has been extensively used to originate and is now extensively used to perpetuate divisions among the members of the body of Christ. But let each church decide the matter for itself, looking to the Lord and to His word for guidance.

If Associations are only annual meetings for the worship of God, I do not object to them; but I find no more authority in the Scriptures for Associations as organic bodies exercising the slightest control over the churches or over other Associations than I find for Sunday Schools or Modern Missions. When the truth is involved, I hope to have grace always to tell it, utterly regardless of the consequences to myself or “The Gospel Messenger.” A periodical that does otherwise is more injurious than beneficial to the Primitive Baptist cause.

In regard to the action of his church in withdrawing from Associations, Elder Mitchell writes me that his own feelings are well expressed by the Apostle Paul in 2 Cor. vii. 2—“Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.” Our love and fellowship for a church of Christ, instead of being impaired, should rather be increased by the harmless, pure, honest conformity of that church to the word of our only and Divine Master.

SYLVESTER HASSELL.

DEAR BROTHER HASSELL:—I herewith send for publication in “The Messenger” the report of the Business

Committee of Choctawhatchee Association, adopted at its fifty-eighth session, held with the church at Prospect, Henry County, Alabama, September, 1897.

The report as appears in the Minutes is as follows:

Whereas, Believing that the present form of conducting Associations usurps authority over the churches which it does not possess, and such usurpation being unscriptural, from the fact that all disciplinary power is vested in the church, and cannot by her be delegated to any other body, we hereby submit the following:

We propose to suspend the present form of business, and let all business be performed by the church with which the Association may convene, and that the pastor and clerk of the church with which the Association may convene be the moderator and clerk of the meeting. all the business of the Association to be conducted by and under the usual rules of the church.

The churches composing this body may send two or more volunteer members to bear a letter giving statistics of the church.

We further recommend that the Association meet on Friday and continue three days, and that the business be transacted on the first day. Correspondents from all Primitive Baptist churches and Associations are invited to attend and be with us in the worship of God, for which purpose this meeting is to be held.

We further recommend that we dispense with our present Constitution and Rules of Decorum, and that our meeting adhere to the scriptural rule, "Let all things be done decently and in order."

We recommend that the business, as laid down in our last year's Minutes, be our order of business for the present session.

We further recommend that the churches continue to send up funds to print Minutes and to pay the travelling expenses of visiting ministers, according as they may feel disposed.

J. W. PARKER,
W. J. PARISH,
P. L. PARISH,
Committee.

Adopted and ordered to be printed in these Minutes.

By request of one of the above committee, I send also for publication a few remarks of a private letter written him, as follows:

Opelika, Alabama, October 20, 1897.

ELDER J. W. PARKER:—I have received a copy of the Minutes of the fifty-eighth session of the Choctowhatchee Association by the hands of Deacon J. W. Foster, who informed me, also, that you requested that, if I had any suggestions to offer concerning the Business Report, found in the Minutes of said Association, you would be glad to hear from me. In the first place, I wish it distinctly understood that I do not presume to dictate to churches, Associations, or individuals as to

what they should or should not do respecting this Associational question, which has long been agitating our denomination.

But I trust I may be allowed to express my individual opinion without its being construed as molesting, or in any way interfering with the rights of individuals, churches, or Associations.

My individual opinion is, that if Associations wish to free the churches of which they are composed from all things which they may deem as unscriptural, they should unconditionally disband such Associations, and thus free the churches from every clog of the whole business machinery, without saying one word as to what the churches should or should not do, and thus leave the churches untrammelled to stand on the doctrine and order of Christ, as given them in the New Testament, and as they were for near 1,600 years before any such Associations were organized or known among Baptist churches.

To simply change or "suspend the present form," as your "Business Report" proposes to do, and still retain the same principles embraced in the form, does not mend the matter at all, as it seems to me. If I properly understand and construe the wording of your Business Report, as adopted by the Association, it simply changes the form, but still retains the same objectionable features as that from which you seek to be free.

Your Business Report says "the present form of conducting Associations usurps authority over the churches," but I do not see that you propose to abolish that authority, but simply suspend its operation by experimenting with another form containing the same suspended principles by dictating what shall be done by the church with which the Association may convene, and also in the same connection, designating the Association as a "body," thus showing that it still exists as an organic body, and advising the church on what day it shall open its doors to receive this body, and what shall be done and how long continue.

Now in these things there seems to be a want of harmony and consistency to say that the church may conduct the meetings in its own way according to the usual

rules of the church, and then bind it by laws and rules of a short-lived "body," like an Association composed of "voluntary members" from other churches. This would look too much like a "busy-body in other men's matters," which the Scriptures condemn. 1 Pet. iv. 15.

Now, why not leave each church free to regulate its own affairs according to the law of Christ, exercising its own best judgment as to when it will convene, whom it will invite and receive, and how long continue the meeting? And even if the Association, as it now exists, should disband entirely, neither the churches nor their authority for assembling for worship would, in the least degree, be abridged thereby. If any church desires to have an extra meeting of one or more days, and to invite sister churches and ministers to assemble with them in the worship of God, it certainly has the right given it in the New Testament, by authority of Christ and His Apostles, without any of these shackles of any human institutions to fetter its proceedings. And now, my dear Brother Parker, let me say in conclusion, that the more I think of these things, the more forcibly do I feel the force of the holy word of God, which saith to the church, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Col. iii. 17. And again, "Whatsoever ye do, do all to the glory of God." 1 Cor. x. 31.

If we should do anything in the name and by the authority of a mere human institution, it would be to the honor and glory of that institution, and not to the glory of God.

And now, dear Brother, as you have returned my letter with a request that I have it, or something like it published in "The Messenger," I have, as you will see, made some few changes and additions thereto, which do not in any way affect the sentiment of the original letter, and if spared to do so, I will submit its publication to the discretion and superior judgment of Elder Hassell.

I regret very much to hear of the destruction of your dwelling by fire during your absence at Conecuh Association. Hope to hear from you again soon.

Yours in love and fellowship,

W. M. MITCHELL.

Cade's Cove, Tenn., November 15, 1897.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST: The year 1897 is fast drawing to a close, and I want to renew my subscription for "The Gospel Messenger." Enclosed you find one dollar for it. Dear Brother Hassell, I do love to read "The Gospel Messenger," and I don't think it is right to read it and not pay for it.

I was born in Cade's Cove, Blount County, Tennessee, March 6, 1850. My father and mother were Primitive Baptists. I was raised a moral boy, never having sworn an oath in my life; but I often thought of death and judgment when I was a small boy, and my mother often talked to me and told me how I ought to live. In 1864 mother died, and I knew I was not fit to go where that loved mother had gone. I was at that time fourteen years old. Then I saw I was a poor lost sinner, and I set out with the determination to be a Christian, which I thought I could accomplish in a very short time. Believing this to be true, I set about the work in good earnest, and went to offer prayer for the first time in my life; but in the attempt I was convinced that I did not know how to pray. In this condition I continued trying to pray for nearly six years as well as I could, until I came to the conclusion, that notwithstanding I had lived as moral, I reckon, as any one of my age, yet it seemed to me I was one of the vilest sinners. I felt that I had no friends on earth or in heaven, and that without the pardon of my sins I was doomed to eternal punishment. As I went home from meeting on the 6th day of June, 1870, I felt so great a burden that I got on my knees to pray, and that great burden was removed; light sprang up and I was made to feel for a time that my sins were pardoned, and it seemed that I loved everybody, and I thought I owed my life to the Lord for what He had done for my poor soul. But very soon doubts arose in my mind as to whether I was deceived in the matter or not. I tried to ask the Lord to teach me what to do; and on the first Saturday of June, 1870, I joined the Primitive Baptist church; and I feel yet that I owe my life to the Lord for what He has done for me.

Dear Brother Hassell, this year has been a lonesome one to me, as my loved wife died last year, and the days seem like weeks to me, and weeks like months to me; and I often think of you and your children.

Do as you think best with this.

A. W. SHIELDS.

Zellwood, Florida, December 12, 1897.

Elder Sylvester Hassell—

DEAR BROTHER: I have received the closing number of the nineteenth volume of "The Messenger," which I believe closes my subscription, and I am very sorry to say that I will have to ask you to discontinue it to my address, as I am at present not able to pay for it, nor can't see any prospect ahead of ever being able to pay, and I know you can't run a paper without money. I am very sorry I can't send you the money, for the paper has been a great comfort to me and my wife in our loneliness and affliction. A kind and charitable lady (though a stranger) gave me the dollar I sent you last year, for which we have always since felt thankful, for it has been a source of much comfort to us. But dear Brother, it does seem, from the nature and progress of my disease (cancer), that the time of my departure is drawing near. God only knows, but my great desire and prayer to God is that He will give me sustaining grace to reconcile me to all His dealings with me, for He knows what is best, and has left on record so many blessed promises to them that love and trust Him, that I feel to say with that dear old afflicted servant, Job, that "though He slay me, yet will I trust in Him"; for in whom else can we trust? There is none other hath the words of eternal life. Yes, dear brother, if we could only know that we are one to whom those precious promises apply, then, indeed, we would be comforted. But, dear Brother, when we look back at the record we have made, we see, O, so many blanks and failures in the column of good deeds, and the column of bad ones so densely filled, that we are made to cry to God for mercy; and can only find hope in the declaration that He came to save sinners. That gives us encouragement,

for certainly we are in that class. Then, dear Brother, let us take courage and press on toward the mark for the prize of the high calling of God in Christ Jesus, having no confidence in the flesh, but ever trusting in that hope we sometimes call a little hope, but would not exchange it for worlds, for it is truly as an anchor to the soul, both sure and steadfast, reaching to that within the veil, where Christ the Forerunner has gone.

Dear Brother, may we all meet there when done with this troublesome world. There will be no cancers there.

Yours, in hope of that blissful shore,

J. W. KELLY.

Manorkill, N. Y., November 28, 1897.

Elder Sylverter Hassell—

DEAR BROTHER IN CHRIST: I would write you a word of cheer if I could. My soul goes out in love to you and all God's dear children that are trying to obey Him and letting their light shine, and may the God of Jacob be your help in this your time of need. I felt, while reading your Church History, that you had showed your zeal for the truth and the good of His people, even like the woman that cast two mites into the treasury. So you were tried and came forth as gold, and now have undertaken the publishing of "The Messenger" to disseminate the word of truth among His people, so the brethren may know the truth, and hear from one another while walking in the love of it. I did not intend when I commenced taking "The Messenger" to continue more than a year or so, but I find it is like cool water to a thirsty soul, and brings good news from a far country; so please find one dollar, for which send "Messenger" for the coming year. I feel the Lord has been good to me all my life, but I have been very remiss in paying my vows, and this morning my soul would exalt His holy name for the joy I have felt in my soul. The expression of the Psalmist has been very sweet to me this morning: "Thou wilt not leave My soul in hell, nor suffer Thy Holy One to see corruption." It is not the letter so much that cheers me, but the Spirit that takes the things of Jesus and applies it to my soul. So

we are made to rejoice with Him if we be risen with Him, and should set our affections on things above. As He has been accepted, all His members shall also be accepted, and so shall forever be with the Lord. This morning I felt Christ within the hope of glory, and felt to say: "How fair and how pleasant art thou, O love, for delights," and could sing, "The love of my God is the strength of my song; the joy of my heart and the praise of my tongue." And while penning these lines, my mind goes out in love to Elder William Mitchell. I presume it is because I have learned to love him for the truth's sake. I have never seen him, but many a time I have felt to praise God for his gift, and hope his last days may be his best days, and would say, "Praise the Lord for His goodness, for His wonderful works to the children of men."

It is said of our Great High Priest, "He shall drink of the brook in the way, therefore shall He lift up the head." Ps. cx. 7. So may we ever draw water out of the wells of salvation, and rejoicing that "God has gone up with a shout, the Lord with the sound of a trumpet, sing praises to God, sing praises; sing praises unto our King, sing praises." Ps. xlvii. I had concluded not to send the above, but the word of James encouraged me, "To him that knoweth to do good and doeth it not, to him it is sin"; so I send it to you.

Yours in hope, D. S. ELLIOTT.

Social Circle, Georgia, October 31, 1897.

A. L. C. Hurst—

MY DEAR BROTHER (Pardon me for thus addressing you): I am so sad and lonely this morning, even in the midst of company, I want to write to you. If I could be with you I could pour out my grief to you, but then you could not relieve me; but perhaps God will give you access to a throne of grace in my behalf. Sometimes I feel that I have access there and rejoice in God my Saviour; then He is all and all to me. Only God knows the sorrows, the deep and turbid waters through which I have been for two years and am yet passing. But, still, during these fiery trials I have had some of

the sweetest moments of my life, and even now in remembrance of those moments I can't see, for mine eyes are full of tears, I hope, of gratitude to God for these renewed evidences of His protecting care over me—yes me. I find Him a “stronghold in the day of trouble.” I feel that I am supplied with strength as my day and trial. These evidences enable me to bear the present trials, and arm me for the conflict that lies before me. I shall have tribulation as long as I am in the flesh, but rejoice in the pleasing thought and hope that it will soon be over with me, and then I will get a final discharge from this war (not a temporary furlough), and, happy thought, the Captain of our salvation always leads to victory—never, no never, loses a battle nor a single subject; and a prize is at the end of this race for each and every soldier, and that prize is “an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven by the power of God and ready to be revealed in the last time”; no power can disinherit. Then I want to bear hardness a little while as a good soldier. I am thus brought into fellowship with the sufferings of Christ; and so sure as we suffer with Him, we shall reign with Him, and share in His glories; for it is expressly said, “it is given you, not only to believe but to suffer in behalf of Christ.” Then we should rejoice that we are worthy (through the merits of Christ) to suffer for His name's sake; and I can say to you, my dear brother, that I believe some of my sufferings have been for this cause, but God knoweth, I do not.

Amidst all of this I want to wait with patience all mine appointed time till my change come, and then hope to see Him whom my soul loveth, and see Him as He is, and be like Him, and see Him for myself and not another, even after worms have devoured my skin. Read Job, especially 19th chapter; it expresses my feelings. Then “Bless the Lord, Oh, my soul, and all that is within me, bless His holy name.”

O! that the Lord would keep me, guide me, restrain and sustain me. As poor, unworthy, and wayward as I am, I can say with the Apostle, “I have lived in all good conscience unto this present,” God being my judge; and, with the Apostle, “it is a small matter to be

judged of men." In God's hands I desire to fall, for
 "His judgments are righteous altogether, more to be
 desired are they than gold, yea, than much fine gold;
 sweeter, also, than honey and the honey comb." Ps.
 xix. May God's blessings rest upon you and yours.
 Yours, in love and hope, JOHN W. HURST.

MY GUEST.

I have a wonderful Guest,
 Who speeds my feet, who moves my hands,
 Who strengthens, comforts, guides, commands,
 Whose presence gives me rest.

He dwells within my soul,
 He swept away the filth and gloom,
 He garnished fair the empty room,
 And now pervades the whole.

Once 'twas a cavern dim,
 The home of evil thoughts, desires,
 Enkindled by unholy fires,
 Without one thought of Him.

Regenerated by His grace,
 Still 'tis a meagre inn, at best,
 Wherein the King's to make His rest,
 And show His glorious face.

Yet, Saviour, ne'er depart
 From this poor earthly cottage home,
 Until the Father bid me come,
 And whispers in my heart:

"I shake these cottage walls;
 Fear not! at My command they bow;
 My heavenly mansions open now,
 As this poor dwelling falls."

Then my dear wondrous Guest
 Shall bear me on His own right hand
 Unto that fair and Promised Land,
 Where I in Him shall rest.

Some people are proud of their wealth, their relations, their greatness and honors. A vain boy at school boasted of having a duke as his father; but he was well answered by a brave and pious lad, who said that he also had a brother who was a lord. "And who may he be?" was the sneering retort. The answer was given very calmly and solemnly: "The Lord Jesus Christ."—*Selected.*

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
 WM. M. MITCHELL, Opelika, Ala. } EDITORS.
 J. E. W. HENDERSON, Luverne, Ala. }

Parties desiring to communicate with either of the Editors of the MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER, should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those to whom it is more convenient, can hand or send dues and correspondence for THE MESSENGER to Elder Mitchell, Opelika, Ala., who will take pleasure in serving them.

Elder Henderson will continue to act as General Agent for THE GOSPEL MESSENGER, and remittances may be handed or sent to him by those choosing to do so.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

SCRIPTURAL PREDESTINATION.

Any discourse or article on predestination that fails to recognize and express the *essential distinction* between God's *efficient* predestination of *holiness* and His *permissive* predestination of *sin* is unbaptistic, unscriptural, and fatally defective, and always has tended and always will tend to confuse and divide the people of God. This *undiscriminating* universal predestinarianism is as *modern* among Baptists as it is one-sided and extreme, having originated only sixty-six years ago; and, while it has been *tolerated* on account of the way in which it has been explained, it has never been *accepted* nor is it *now accepted* by the great majority of Primitive Baptists, to whom it is highly repugnant, because it *seems* to them to make a Most Holy God the efficient and responsible cause of sin. It is the false teaching of our enemies that the Old School or Primitive Baptists originated in 1832.

The Apostolic Church were, as I believe, Primitive Baptists; and, as I shall show in the latter part of this

article, they clearly distinguished between the *efficient* predestination of holiness and the *permissive* predestination of sin. No confusion of these diverse predestinations is found in the writings of the Montanists, Tertullianists, Novatians, or Donatists, of the 2d, 3d, 4th, and 5th centuries. The anti-Catholic Christian denominations of the Middle Ages, the Petrobrusians, Henricians, Arnoldists, Waldenses, Lollards, Pickards, Beghards, Spirituales, Mystics, and Bohemians were, in the darkness of that period, Arminians. I have not found any evidence that there was a single Baptist in the sixteenth century who believed in predestination; the humble, godly, and inoffensive Baptists of that century were Arminians, but affirmed the vital doctrine of the spirituality of the church, and were terribly persecuted by the predestinarian Lutherans, Presbyterians, and Episcopalians, who were advocates of a connection between church and state. The earliest Baptist Confession of Faith, made February 24, 1572, at Schleitheim, Switzerland, does not say one word about predestination. The first English Baptist church, formed in 1610 at Amsterdam, Holland, of refugees from Episcopalian persecution in England, published in 1611 an Arminian Confession of Faith. The first *Particular* or Predestinarian Baptist church (believing in a particular or special atonement) was formed in London September 12, 1633. The Particular Baptists soon gained, and have ever since maintained, in England, a large ascendancy in numbers over the General or Arminian Baptists (who believe in a general or universal atonement). They published Confessions of Faith in 1644, 1656, 1677, 1688, and 1689,—in the Confession of 1689 generally adopting the doctrinal language of the Presbyterian Westminster Confession of 1647, but *carefully omitting its doctrine of reprobation or foreordination of the non-elect to everlasting death*, and substituting in its place the following language—"others(that is, the non-elect) being left to act in their sin to their just condemnation, to the praise of His glorious justice."

"The Presbyterian Westminster" and the "London Baptist Confessions of Faith," and the "King James Version of the Bible," *studiously and invariably avoid*

the use of the word predestination in reference to sin, and repeatedly use the words "permit," "leave," "suffer," or "give over" in reference to God's connection with sin. All the ablest predestinarian writers that have ever lived in the eastern and western hemispheres, and all the ablest Predestinarian Confessions of Faith that have ever been adopted, have used these scriptural words to express God's connection with sin, whether by predestination or by providence.

The first Baptist churches formed in America were at Newport, Rhode Island, in 1638, and at Providence, Rhode Island, in 1639, and were Particular or Predestinarian Baptists; but a General or Arminian Baptist church was formed at Providence, Rhode Island, in 1652, and another at Newport, Rhode Island, in 1656, and the General Baptists had the ascendancy in numbers over the Particular Baptists in this country from that time until about 1750. Up to that year there were but four Particular Baptist Churches in New England, and one of them, the church at Providence, Rhode Island, of which Roger Williams was the founder, became extinct in 1718; and up to 1750 there was but one Particular Baptist church in the Southern Colonies, and that was in Charleston, South Carolina, and it was then about to succumb to the General Baptist doctrine. During this period the Baptist churches in the Middle States (belonging to the Philadelphia Association, formed in 1707) were about equally divided between the Particular and the General Baptists; so that the Philadelphia Association could not adopt a Predestinarian Confession of Faith (the London Baptist Confession) until 1742, and were enabled to do so at that time only under the powerful spiritual influence of the Congregationalist preacher of Connecticut, Jonathan Edwards, and the Calvinistic Methodist preacher of England, George Whitefield. The Philadelphia Association then sent able predestinarian ministers among the General Baptists of New England and the Southern Colonies, the most of whom were thus converted from their *original Arminianism* to the Bible doctrine of predestination. The Kehukee Association, formed in 1765 in North Carolina, and the Ketockton Association, formed in 1766 in Vir-

ginia, were built up on the ruins of the General or Arminian Baptist interests. Since that period the Particular Baptists, or those professing to believe in the doctrine of predestination, as set forth in the Philadelphia or London Baptist Confession of Faith, have, in this country, become far more numerous than the General Baptists, who make no such profession; though the great body of those previously called Particular Baptists, who now call themselves Regular Baptists, and whom we call New School or Missionary Baptists, have adopted Andrew Fuller's theory of "a general atonement with a special application,"—an inconsistent invention (in the early part of the 17th century) of John Cameron, who was born in Scotland but became professor of divinity in the French Protestant Seminary at Saumur, France, and who never could induce the great body of predestinarians to accept his theory, because it is a denial of the truly substitutionary doctrine of the atonement, that the sacrifice of Christ was an actual satisfaction for the sins of all for whom He died.

All the Particular Baptist Associations formed in this country during the 18th century were established on the doctrinal foundation of the London Baptist Confession of Faith of 1689 which restricts the use of the word predestination to holiness and salvation, and several times uses the scriptural words "permit," "leave," or "give over," in expressing God's connection with sin; and which, though it declares that "God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever come to pass," still in the same sentence sets forth the other most essential and salutary half of this Bible truth—"yet so as thereby is God neither the author of sin, nor hath fellowship with any therein, nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree." The Confession declares that God leaves His own people, for their former sins, to temptations and corruptions, to chastise and humble them, and to make them more sen-

sible of their dependence upon Himself, and more watchful against future occasions of sin; and that He righteously gives over the wicked, *for their former sins*, to blindness and hardness, to their own lusts and the temptations of the world and the power of Satan, so that they harden themselves even under those means which God useth for the softening of others.

I now come to the 19th century, up to which time I do not find, in the whole range of human literature, the phrase—"the absolute predestination of all things," which is now claimed, by a very few of our ministers, to be the original and fundamental doctrine of the Old School Baptist church. The Modern Protestant Missionary spirit, which was started October 2, 1792, at Kettering, England, by Andrew Fuller, the introducer of the new Cameronian theory of the atonement into Baptist theology, gradually spread over England, Scotland, Wales, and the United States at the close of the 18th and the beginning of the 19th century. It appeared first in the Kehukee Baptist Association in 1803, and continued to disturb that body until October 8, 1827, when, under the able leadership of Elder Joshua Lawrence, of Tarboro, Edgecombe County, North Carolina, the Kehukee Association took the first bold and decisive stand, made by any union of churches on earth, against all worldly money-based institutions as necessary for the propagation of the gospel and the salvation of men. This occurred *five years before* the Convention of Northern Old School Baptists at Black Rock, Maryland, September 29, 1832, followed the example of the Kehukee Association, and made a similar declaration of non-fellowship for human religious inventions. The resolutions of the Kehukee Association (see Church History, pages 736 and 737) were practical, and not at all doctrinal. Thus the members of that body, in withdrawing from modern religious inventions, did not all change their views on predestination, as expressed in the London Baptist Confession of Faith. The ministers of the Kehukee Association have never believed or preached "the absolute predestination of all things," and do not now believe or preach it—on the contrary, they disbelieve it, and preach against it, (*because it seems to them to make God the*

efficient cause of sin), as do about one thousand three hundred and fifty of the one thousand five hundred Primitive Baptist ministers in the United States. The Old School Baptist Address, issued by the Black Rock Convention, is probably the best statement of our distinctive denominational position ever made. It is mostly practical, giving our views, and the reasons therefor, on Bible and Tract and Mission Societies, Sunday and Theological Schools, and Protracted Meetings; *and it uses the word predestinate only one time, and then to denote God's predestination of His people to salvation*, which all Primitive Baptists believe. In another passage, the Address speaks of God as "the wise Disposer of all events," which also all Primitive Baptists believe. At the close, the Address recommends to Baptist patronage a paper, entitled "The Signs of the Times," to be published by Elder Gilbert Beebe, a member of the Convention, and one of the authors and signers of the Address, and alludes to the latter part of his Prospectus in regard to the popular institutions of the day, and states that the views of the editor on that subject are similar to those published in the Address. To the ten principles of the Prospectus the Address makes no special allusion except in its general recommendation of the paper, which of course was an implied endorsement of those principles. The address was published in the first number of the "Signs."

The Second Principle of the prospectus of the "Signs" was "the absolute predestination of all things." The most of the ministers present at the Convention may have believed this Principle, and the most of them in the same region may still believe it, and a few in other sections; *but it is perfectly certain that the great body of Primitive Baptists have always rejected it, and reject it now.* In not distinguishing God's *efficient* predestination of *holiness* from His *permissive* predestination of *sin*, the phrase is, demonstrably, a *clear departure* from all the Baptist teachings of all former centuries, and, as I shall presently show, from the teachings of the inspired Scriptures. *The London Baptist Confession of Faith, which expressed the doctrinal belief of all Predestinarian Baptists up to the nineteenth century, em-*

phatically and repeatedly recognized this vital distinction between holiness and sin, and wisely cautioned all the people of God against an imprudent and careless handling of the high mystery of predestination to salvation, never once using the word predestination in reference to sin,—the King James Version of the Bible also everywhere avoiding such a use of the word. John Gill, the most learned and able uninspired Predestinarian Baptist writer that ever lived, strongly emphasizes this fundamental distinction between God's efficient predestination of holiness and His permissive predestination of sin; as also did the ablest uninspired predestinarian writers that have ever lived, Augustine, Calvin, Zanchius, and Toplady. So far as I can ascertain, the phrase "absolute predestination" was invented by Jerome Zanchius, of Italy, and used as the title of a treatise that he published about 1560, which treatise was translated from Latin into English and published by Augustus M. Toplady in 1769—both Zanchius and Toplady carefully distinguishing God's efficient predestination of holiness from His permissive predestination of sin. And, so far as I can learn, Elder Gilbert Beebe, of New York, in 1832, in the Second Principle of his Prospectus to the "Signs," appended the words "of all things" to the "absolute predestination" phrase of Zanchius; but in the first editorial he ever wrote on predestination he used the Bible word "suffer," and in several editorials, he used the Bible words "bound," "limit," "restrict," and "overrule," in reference to God's relation to sin, and said that "God is holy, and reigns in righteousness, and is not the author of sin"; that "men act voluntarily when they commit sin, and are accountable for their sins"; that "God had a purpose, however inscrutable to us, in not preventing the entrance of sin into the world"; that "He sometimes binds and at other times looses Satan"; that "He restricts the wickedness of ungodly men, making the wrath of men praise Him, and restraineth the remainder of wrath"; and that, "by His supreme power and decree, He restricts all the rage and malice of Satan to do no more nor less than what He will overrule for the good of His people and His own glory." Certainly this

language agrees with the teachings of the Scriptures; and if all the explanations of the doctrine of absolute predestination by Primitive Baptists had been as guarded and scriptural, there would never have been but little trouble among our people on the subject. But I frankly confess that I do not at all understand this language, as plain as it is, unless the author meant that God *permits* or *suffers* or *allows* Satan and sinful men to perform their own wicked acts to a certain extent, and no further, and then makes everything ultimately redound to His people's good and to His own glory. These Bible words "permit" or "suffer" loom up everywhere between the lines of such language; and if they were *openly expressed*, as well as *inevitably implied*, such a course would go far toward ending the vain and empty strife of words and establishing a universal and perpetual peace on this controverted subject among the people of God.

It not only stains the holiness, but it also belittles the wisdom and the power of God to say that He can govern His creatures only by instigating and compelling them to sin; it represents Him as a *mere unmoral Machinist*, instead of a *holy and incomparable Sovereign*, who perfectly foresees and perfectly controls even *their* own abominable wickedness to the manifestation of His glory—who can and does *allow* them, *within predetermined bounds*, to go *their own* sinful way, and carry out *their own* sinful purposes, and who is wise enough and strong enough to make even *their sins*, *the wrath of man* which worketh not the righteousness of God, redound to His praise (Ps. lxxvi. 10; James i. 20). This is a far truer and grander idea of God than that which makes His intelligent creatures, formed in His image, nothing but involuntary and irresponsible machines. The Scriptures are perfectly plain upon the point that men have sinful wills and ways of *their own*, which God *suffers*, and, even by such sufferance, accomplishes His own wise and holy purposes (John v. 40; Isa. x. 5—34; liii. 6—12; lv. 8; Ps. ix. 16; lxxxi. 11; Gen. i. 20; Jer. i. 17—19; Matt. xxii. 3; xxiii. 37; Luke xxii. 22; Acts ii. 23; iv. 27, 28.)

The whole trouble, among Primitive Baptists, on this

subject arises from what seems to me the culpable failure of some of our absolute brethren to *distinguish in express words* (as all Bible predestinarians have heretofore done and as the Scriptures do) *between God's positive, active, and efficient predestination of holiness, and His negative, passive, and permissive predestination of sin.* God is not Satan, and holiness is not sin, and light is not darkness, and right is not wrong; and the essential and infinite distinction between them should be most carefully recognized in every thought, word, and deed of every creature—most especially in every statement of the most holy doctrine of the Most Holy God, who hates, forbids, threatens, and punishes sin, unatoned for and unrepented of, with everlasting banishment from His holy presence, who is to sin in every form and in every being a consuming fire, and who even, in His infinite holiness, was constrained to forsake His dear, sinless Son, when He represented His sinful people, on the accursed tree.

To every intelligent and faithful subject of grace, the original Old and New Testament Scriptures are the highest, the last, the only real court of appeal on all matters of controversy. “All Scripture is given by inspiration of God, and is profitable for doctrine” (2 Tim. iii. 16); no Scripture is false or unimportant; and any statement of any point of doctrine that *ignores or suppresses* any text of Scripture bearing on that point is *essentially defective*. The honest heart wishes to know and declare “the truth, the whole truth, and nothing but the truth.” The Greek compound verb *pro-orizo*, meaning, literally, to *fore-bound*, to *fore-limit*, occurs six times in the New Testament—Acts iv. 28; Rom. viii. 29, 30; Eph. i. 5, 11; and 1 Cor. ii. 7. In the King James Version, it is translated, in these passages, *determine before*, *predestinate*, and *ordain*; in the Revised Version, it is always translated *foreordained*; in the latest Baptist Version, it is translated *predestinate* or *predestine*; and in Old Syriac Version of the second century, it is translated, *previously work out*, *predestinate*, *predestine*, and *pre-determine*. The Greek simple verb *orizo*, meaning, literally, to *bound*, to *limit*, occurs eight times in the New Testament,—Luke xxii. 22; Acts ii. 23; x. 42; xi. 29;

xvii. 26, 31; Rom. i. 4; and Heb. iv. 7. In the King James Version, it is translated determine, ordain, declare, and limit; in the Revised Version, it is translated determine, ordain, declare, and define; in the latest Baptist Version, it is translated determine, settle, appoint, fix, and designate; and in the Syriac Version, it is translated establish, determine, appoint, set bounds to, make known, and designate. In three of these fourteen passages (pro-orizo, in Acts iv. 28, and orizo in Luke xxii. 22 and Acts ii. 23), the reference is to the crucifixion of Christ, the greatest crime in the history of the human race, but absolutely essential to the glory of God and the salvation of His people. How could a most holy and loving God predestinate the crucifixion of His Son? The inspired language of Peter in Acts ii. 23 explains the matter:—"Him, being *delivered* by the *determinate* counsel and foreknowledge of God, ye have taken, and by *wicked* hands have crucified and slain." God, foreknowing what the Jewish enemies of Christ would do, determined or *predestinated* to *deliver* Him up into their wicked hands to crucify Him—*predestinated* to *permit* or *suffer* them to wickedly crucify Him. The word translated "deliver" means to *give up*, to *surrender*, to *give in charge to another*.

The Scriptures speak of God as *doing* what He *permits to be done*, because He is the Creator and Upholder of the universe, and of course could prevent the occurrence of anything He chose, and has a wise and holy purpose in allowing what takes place (Job. i. 12, 21; ii. 6; 2 Sam. xxiv. 1 compared with 1 Chron. xxi. 1; Gen. xxxvii. 28 compared with xlv. 5 and l. 20; 1 Kings. xxii. 20—23; Isa. xlii. 24; Acts ii. 23 compared with iv. 27, 28). And it is a remarkable coincidence that, as the words rendered to *predestinate*, *predetermine*, *foreordain*, *determine* and *ordain* occur *fourteen times* in the Scriptures, so the words rendered to *give up*, *give over*, *deliver up*, *leave*, *bear*, *suffer*, and *endure* also occur fourteen times,—2 Chron. xxxii. 31; Ps. lxxxi. 12; Mark i. 34; v. 13; Luke iv. 41; viii. 32; Acts ii. 23; vii. 42; xiii. 18; xiv. 16; Rom. i. 24, 26, 28; ix. 22. In *only three* of the first fourteen times are the words rendered to *predestinate* used in relation to *sin*; but in

all of the last fourteen times the words rendered to give up or over, deliver up, leave, bear, suffer, and endure are used in reference to sin—thus it is more in accordance with the Scriptures to use these last words than the word predestinate in regard to sin, and yet some of our absolute brethren use predestinate, but never use these other scriptural words in reference to sin, when these other words (as in Acts ii. 23 and Rom. ix. 22) show that God's predestination of sin is a predestination to suffer or endure sin, and, for that reason, does not in the slightest degree lessen the accountability of the sinner for his sins.

I desire to call especial attention to the last-mentioned passage, in Rom. ix. 22. This chapter is admitted to be the strongest passage on predestination in the Bible. The 22d and 23d verses read as follows: "What if God, willing to show His wrath, and to make His power known, *endured with much long suffering the vessels of wrath fitted to destruction*; and that He might make known the riches of His glory on *the vessels of mercy which He had afore prepared unto glory.*" God does not fit the vessels of wrath to destruction, they are fitted to destruction by their own sins, and He endures them in their sinful course with much long-suffering; but God does prepare the vessels of mercy unto glory. And so everywhere in the Scriptures where predestination to *salvation* is spoken of, it is perfectly certain, from the Scriptures that I have cited, and from His holy character and the sinful character of fallen men, that God's predestination is *positive, active, and efficient*; while it is equally certain, from the Scriptures that I have cited, and from His holy character and the sinful character of fallen men, that in the three passages where His predestination of *sin* is spoken of, God's predestination is *negative, passive, and permissive, and overruling*, as all the Predestinarian Baptists before this century and as the ablest predestinarians of all ages have understood and declared. The Scriptures nowhere say that God delivers up, gives up or gives over, leaves, bears, suffers, endures His people to be saved; but they do say that He gives up or suffers the wicked to sin. There is *an utter difference* between God's relation to *salvation* and to *sin*

in His *providence*; and there is the *same utter difference* between His relation to *salvation* and to *sin* in His *predestination*; and as *all* the people of God clearly see and recognize the difference in *providence*, so they ought to clearly see and recognize *the same difference* in *predestination*. Only upon this *scriptural* basis can there be true and lasting peace and union, on the subject of predestination, among the people of God. One-sided, extreme, unqualified, and unexplained phrases of human invention on this subject, *tending* towards the unmorality of fatalism and heathenism, ignoring or suppressing the most of the Scriptures bearing upon the matter, will always confuse and divide the churches of the saints. By the grace of God, I would not, under any considerations, for any tradition of men, ignore or suppress an essential part of the inspired and infallible Scriptures, the words of the Holy Ghost, and thereby either originate or perpetuate confusion and division among the people of God. Those who dare to do so, will certainly have to answer for the sin before the judgment seat of Christ.

SYLVESTER HASSELL.

THE SIN UNTO DEATH.

“If any man see his brother sin a sin, which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death. I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin not unto death.” 1 John v. 16, 17.

A few months ago we had occasion in preaching to a church, to speak for a few minutes in giving our understanding of the sin unto death as mentioned in the above texts, and also to show the distinction between the sin unto death, and the sin that is not unto death.

A short time after this, while in conversation a few minutes with a beloved brother, he rather incidentally

remarked, "I wish you would write a short article for 'The Messenger' on the subject of the sin unto death."

Desiring to comply with the request of the brother as well as to satisfy my own mind, I have concluded to write, not by way of controverting the views of others, but simply to express my own. And in expressing briefly our understanding of the text we will say first, that we have regarded the application of the text altogether in a disciplinary light. Its application is to church membership and not to men and women of the world in general. The professed believer in Jesus, who has by open and public profession, become identified with the Church of Christ, is under law to Christ, and as such, there are duties and responsibilities resting upon him that do not apply to outsiders, nor to any of the ungodly world. He is, therefore, subject to commit sins which others cannot commit, and to die a death which they cannot die. "Sin is the transgression of the law." This definition of sin holds good in all cases of the transgression of any given law by those to whom the law is specially given, and upon whom it has a special bearing. And whatever law it may be that is violated, the penalty for such violation is fixed in the law itself. "There is a sin that is not unto death, and also a sin that is unto death," as our text plainly declares.

There are many kinds of death mentioned in the Scriptures. There is a death in sin, and a death to sin. But there is a vast difference between these two kinds of death. All the human race, as they stand related to Adam, are dead in sin; but there are comparatively few, of whom it can be truthfully said, they are dead to sin, by the body of Christ. They who are, in this sense, experimentally dead to sin, cannot live any longer therein. Sin is not their element. They are dead to it and therefore cannot live in it as they once did.

There is also a death to Christians who live after the flesh, and a death with Christ from the rudiments of the world. But in whatever sense one is said to be dead, there is a change of condition and character from what he was before he thus died.

But we wish now to pass to consider more directly the application of the text: "If any man see his brother sin a sin that is not unto death, he shall ask and he shall give *him* life for them that sin not unto death."

The Apostle evidently here speaks of the brotherhood in the visible organized church, and in their church relation. And every violation of the law of Christ by those who are under it, and subjects of it, is a sin in the eye of that law. Some sins are greater and some are less; some are unto death and some are not. But if any in the church relation see his brother sin a sin which is not unto death, there is then a very self-denying and solemn duty resting upon him, from which he cannot free himself without sin. If through fear, or a carnal mind, he neglects his duty to God and to his erring brother, he also sins against Christ, because he violates the law of Christ, which requires him to labor to save his brother from his sin by timely warning, not only by reproof and rebuke, but he should also ask God in humble prayer and supplication to give him life for his sinning brethren that sin not unto death.

In this connection, we call special attention of the reader to carefully note that he who sees his brother sin a sin that is not unto death, and labors and prays for such a brother to be reclaimed from his error and saved to the church, must *himself have life given him* specially for that sinning brother. If he is successful or hopes to be successful in reclaiming and saving his brother from his sin, he must not be under the influence of a carnal mind. If so he would himself be in a

state of death so far as having any good influence to save others from error. "To be carnally minded is death; but to be spiritually minded is life and peace." When we honestly desire and seek to save our brethren from this state of death in the church and to the church, we must ourselves be alive, or, in other words, we must be "spiritually minded." We then have the life of prayer for them that sin not unto death. We must be in order ourselves before we can hope to put others right. We cannot see clearly to remove the mote from our brother's eye, so long as there is a beam of wilful neglect of duty in our own eye.

When a brother has life given him for those who sin not unto death, he is spiritually minded, and his labor of love is crowned with success. He saves his brother from death in his church relations. The Lord gives the sinning brother repentance to turn away from his sin, to confess it to his brethren in the church, and to humbly ask their forgiveness. He has sinned, it is true, but it is not unto death. He is still retained and numbered among the living material in the house of God. He is still alive to his obligations and duties in the church. He does not continue in the carnal-minded state that works death, but he is now spiritually-minded, bringing forth the spiritual fruits of love, joy, peace, long-suffering, goodness, and gentleness.

But let us now enquire what is the sin unto death, for which Christians are forbidden to pray, or to pray for those to be retained in church fellowship who are guilty of it. Doubtless there are sins of which church members may be guilty, that are of such a shameful, scandalous, heinous nature that they should die to all privileges of church relation and fellowship in church capacity. If a church member is, in the true scriptural sense, a drunkard, a fornicator or adulterer, an extortioner or

a thief, he has sinned a sin unto death, so far as church relation and privileges are concerned, and so far, also, as relates to his own enjoyments and spiritual peace of mind—if indeed he ever had any, or if indeed he ever knew the grace of God in truth. But whether he ever knew the truth as it is in Jesus, by experiencing its power in his own soul or not, is not a question for the church to determine in this case of discipline. She has to do with the every-day practical life of her members, according to the rule which God has given for her government, but she is not required to search the heart nor judge of undeveloped motives. It is a great mistake, which thousands of so-called church members have fallen into in this day, to think that the act of a church in receiving, retaining, or expelling members, has anything to do with the future and eternal state of the soul, either in its salvation or its damnation. Some church members may have done very badly, even so badly as to have sinned a sin unto death of all their church relations, and yet, so far as is known to man, they may or may not be heirs of God, and joint heirs with Christ to an eternal inheritance. But their daily life and walk have become disorderly, and the law of Christ requires the church, “In the name of Lord Jesus, to withdraw from every brother that walks disorderly.” 2 Thess. iii. 6. There is no reserve made here as to whether the church has confidence in him as a subject of saving grace, or whether it has not. The question to be decided by the church is as to the walk and general character of the member under dealing. Does he *walk* disorderly? Does he persevere and continue in the same direction? Walking is a progressive action, and it is here and elsewhere used by the inspired Apostles to mark the general character of church members as to whether it is orderly or

disorderly. A church member may do a disorderly act, and afterwards be brought to see his wrong and repent, confess and turn from it with utter loathing and abhorrence. But when one walks disorderly he obstinately continues in the same sin, even against all the kind labor and admonition of his brethren, who have labored both by word and deed to save him from his errors. Now it is evident to me that when all the labor required by the law of Christ has been exhausted to save an erring brother from his error, and still no evidence is seen that the Lord has given him repentance, that such an one has sinned a sin unto death, and there remains no more to be done by the church but to obey the scriptural command, to "put away from among yourselves that wicked person." 1 Cor. v. 13. He has sinned a sin unto death, and to pray or labor for him still to be retained in church fellowship, would be to pray that the law of Christ should be set aside and trampled under foot as an unholy thing. Such prayer would be to ask amiss to gratify our lusts. It would be to ask the Lord to change His law that regulates fellowship and membership in His church, and to let our fleshly lusts and sympathies hold the sway.

But as we have already extended this article to greater length than at first intended, we bring it to a close by saying, that this sin unto death is quite a different thing from what is called the "unpardonable sin," or the "blasphemy against the Holy Ghost."

We hope the readers of "The Messenger" will carefully consider what we have written as to the sin unto death, and also the sin not unto death. It certainly concerns every church and its members to be instructed in these things.

W. M. M.

NOTE.—If the death here spoken of is non-fellowship death, the sin is of course very different from the unpardonable sin or blasphemy

against the Holy Ghost; but if the death spoken of is eternal death, the sin is unpardonable, like blasphemy against the Holy Ghost. My own views on "Sin unto Death" are given in THE GOSPEL MESSENGER for December, 1897. Brethren who are perfectly agreed in doctrine may have different views of particular texts; and, as they cannot, in the present life, certainly know that they are right, they should exercise towards others that charity and forbearance which they desire to be exercised towards themselves. Even inspired Apostles saw through a glass darkly, knew only in part, and prophesied only in part (1 Cor. xiii. 9-12). We all of us need the guidance of the Holy Spirit to enable us to understand the Scriptures; and, in order to arrive at the correct interpretation of a Scripture, it is highly important that we take into consideration all the other Scriptures bearing on the subject. Brother Mitchell's disciplinary suggestions are admirable, and ought to be observed by all the members of our churches. S. H.

JESUS, THE GREAT PHYSICIAN OF SOUL AND BODY.

I have just concluded the reading of the first nine chapters of the Gospel by St. Matthew, and the record of the wonderful power and goodness of Jesus seems to impress my poor heart with more than ordinary force. First, the inspired writer traces the genealogy of Christ from Abraham to Joseph, through forty-two generations; then presents the fact of His conception by the Holy Ghost, the natural delicacy of Joseph in putting away his wife to avoid the public gaze and tattle; the visit of the angel from heaven, relieving his anxiety, and declaring the wonderful work of God, and the glorious purpose thereof; and all this was done in fulfillment of the word of God by the prophet. Then follows the obedience of Joseph, and his faithful waiting for the promise of the Holy Child; and when Jesus was born, being already named, Joseph called His name JESUS. Next follows the revelation of this event to wise men of the East, by the appearance of His star, a star that bespoke His rising, who should radiate the dark and benighted world, and spread His healing wings over His suffering people, and save them from their sins. This brings

forcibly to mind the fact that the sins are *theirs*, and the salvation from sin is His; and also, that notwithstanding they were sinners, Christ owned them as His people, and was not ashamed to call them brethren.

The announcement of the birth of Jesus had a wonderful effect upon the humble, poor and waiting ones who had faith in the great promise of His coming, in the form of joy and praise to God; and quite a different effect upon the Kings and nobles at Jerusalem, who were troubled by it. It also developed the treachery of the human heart, and put in exercise the feeble powers of men in opposition to God, and showed that the wisest of creatures in fallen nature would have defeated the gracious purpose of God had they not been restrained and thwarted. How little did they conceive that they were fulfilling the prophecies which had gone before concerning themselves, and how void of intent were they in all they did to further the counsel of God! How widely different are the thoughts and intents of mankind from the holy purposes of God!

So the thrilling story runs on. Jesus was sent into Egypt, called out of Egypt, baptized by John and received the testimony from heaven concerning His holy character as the Son of God. Now we follow Him mentally through the forty days of temptation in the wilderness, and marvel at His power of resistance until the tempter is put to flight. Here was His first victory over Satan, and it was achieved for His people. Oh! think of it, ye tempted and sorely tried pilgrims as ye pass along through the dark and dreary wilderness: Jesus fought this terrible battle alone for you, and vanquished your treacherous adversary, the Devil. Think how soon the enemy assailed you after you were baptized, and then think of your Friend, who was tempted in all points like as you are, yet without sin.

We find Him further on in the course of the narrative preaching His own glorious gospel, by precept and by wonderful examples of healing the sick, cleansing the lepers, casting out devils, by all of which He fully demonstrated the fact that He was and is the Son of the living God.

The ministry of John the Baptist and the truths he proclaimed concerning Jesus are wonderfully justified by the works and words of the great King of Zion which followed. His sermon on the Mountain, delivered to His disciples, is full of comfort for the mourning, hungering and thirsting ones; and it should be often read by all the children of God. There is no error in that sermon, no uncertainty as to the blessings therein contained, but every word is true and faithful. Let those who seldom hear the gospel preached read this best of all gospel sermons, and ask God to bless it to their instruction and comfort. Read also of the many miracles of healing wrought by the word of His God-like power; for this great Physician never lost a case He undertook, nor turned any poor beggar away empty; but by His merciful kindness and healing power made glad the saddest hearts, and made the poorest of mortals everlastingly rich. Blessed be His holy name forever and ever. Amen.

J. E. W. H.

QUESTIONS AND ANSWERS.

1—Q. In what sense was Adam “the Son of God,” and in what sense are all men “the offspring of God” (Luke iii. 38; Acts xvii. 28)? A. Not in a spiritual, but in a natural sense, meaning that they were the creatures of God and originally made in His image—without sin, with a spirit to endure forever, and having dominion over all inferior creatures (Gen. i. 26, 27; v. 1, 2; Num. xvi. 22; Eccles. xii. 7; Isa. lvii. 16; lxiv. 8; Mal. ii.

10; Acts xvii. 26—29; 1 Cor. xv. 45; Eph. iv. 24; Matt. x. 28; xxv. 46). Only those human beings who are born of the Spirit of God are the children of God spiritually (John i. 12, 13; iii. 5, 6; Rom. viii. 9, 14—17; 1 John ii. 29; iii. 1, 2, 24; v. 1, 2).

2—Q. Was the right of circumcision at first, as delivered to the Jews, civil or ceremonial? A. At first civil, that is national, pertaining to Abraham and his descendants as a nation—a token of the covenant between God and Abraham and his seed, in accordance with which covenant God promised to give them the land of Canaan (Gen. xvii. 7—15). But in the time of Moses, if not before, circumcision became a ceremonial act, symbolical of regeneration and spiritual purification, the love of God and obedience to Him, circumcision of the heart, ears, and lips being spoken of (Exod. vi. 12, 20; Levit. xxvi. 41; Deut. x. 16; xxx. 6; Isa. lii. 1; Jer. iv. 4; vi. 10; Acts vii. 51; Rom. ii. 28, 29; Philip. iii. 2, 3; Col. ii. 11). Circumcision was anciently practiced by the Indians of North and South America, the Negroes of Africa, and the natives of Australia, New Guinea, New Hebrides, and some of the South Sea Islands; and it is still practiced by the Jews, Mohammedans (derived from Ishmael, the ancestor of Mohammed), and Coptic and Abyssinian “Christians.” Like other provisions of the ceremonial law, circumcision was conducive to physical and moral health; but the Apostles, guided by the Holy Spirit, did away with all these types and shadows as such, since they were fulfilled in Christ, who is the Life, the Health, the Righteousness, and the Strength of His people.

3—Q. What were the “behemoth” and the “leviathan”? A. The “behemoth” is mentioned only in Job xl. 15—24; the word is thought to mean *dumb*, a dumb beast, especially a large quadruped; it has been thought by some to be the elephant, but it is now generally agreed that it means the *hippopotamus*. The word leviathan occurs in Job xli. 1; Ps. lxxiv. 14; civ. 26; and Isa. xxvi. 1; it means *twisted* or *wreathed*, and is used to denote a large animal; in Job xli. and Ps. lxxiv. 14, it is generally agreed that it means the “*crocodile*”; in Ps. civ. 26, the “*whale*”; and in Isa. xxvii. 1, the

python, the large non-venomous rock-snake of the Eastern hemisphere.

4—Q. What is the meaning of the prayer—"Lead us not into temptation, but deliver us from evil" (Matt. vi. 13; Luke xi. 4)? A. "In the methods of expression prevalent among the ancient Hebrews, whatever things occurred in the providence of God were ascribed directly to Him, without overlooking, at the same time, the guilt or the virtue pertaining to men in respect to those very things which are ascribed to God," because God, having all power, could have prevented those things if He had chosen to have done so, but did not prevent them, having a wise and holy purpose even in suffering evil actions (Gen. i. 20; 1 Kings xxii. 19—23; Job. i. 12, 21; Isa. x. 5—34; liii. 6—12; Luke xxii. 22; Acts ii. 23; iv. 27, 28). God is infinitely holy, and never tempts men to sin (James i. 13, 15), but tries and proves His people, and suffers them to fall into the temptations of Satan, of the flesh, and of the world, to teach them their weakness and nothingness and their dependence upon Him. The petition which He instructs us to make, "Lead us not into temptation, but deliver us from evil," is the expression of the deep sense that we should feel of our weakness and dependence upon Him, of the great power of our spiritual enemies, and of God's infinite power above them; and it a deep, an humble and fervent cry to our Heavenly Father to save us from these enemies of ourselves and of Him, to save us from sin and ruin, as He alone can do. It is a sincere and earnest supplication to God to so order the circumstances of our lives that we may not be suffered to be tempted above what He will give us grace to withstand (Ps. cxli. 1, 3, 4, 8—10; 1 Cor. x. 13); and those who feel this cry in their hearts will certainly watch against temptation and try to keep away from its influence (Matt. xxvi. 41; Prov. iv. 14, 15).

5—Q. Did Christ wash the feet of Judas Iscariot, and did Judas Iscariot partake of the Lord's Supper? A. The latest and deepest examinations and comparisons of Matt. xxvi., Mark xiv., Luke xxii., and John xiii. prove, I believe, that the Last Passover Supper and the Lord's Supper occurred on the same evening; that soon

after the beginning of the Passover Supper, Jesus washed all His disciples' feet, including those of Judas Iscariot; that He then, returning to the Passover Supper table mournfully designated Judas Iscariot as the disciple who would betray Him; that then Judas Iscariot went out from the room and did not return into it; that then Jesus instituted the Lord's Supper, using the bread and the wine on the Passover Supper table for that purpose, the bread to represent the body of Himself, the true Paschal Lamb, which should be broken, and the wine His blood that should be shed for the expiation of all the sins of all His people. The Jewish day began at sunset (Gen. i. 5; Ps. lv. 17). The Passover was a seven days' feast of unleavened bread (Exod. xii. 15, 19; xiii. 6). The Passover Supper was at the beginning of the seven days' feast (Exod. xii. 8—17). Jesus in the evening sat down with His twelve disciples at the Passover Supper table (Matt. xxvi. 18—20; Mark xiv. 14—18; Luke xxii. 14, 15). In John xiii. 2, there is no word in the original for "ended," and the phrase should be rendered "supper being," or "during supper," as it is rendered in the Revised and Baptist Versions, that is "during the Passover Supper," which was just before or at the beginning of the feast of the Passover (John xiii. 1). Then in the course of the Passover Supper, probably soon after they had sat down at the table, Jesus, to effectually reprove them for their vain and selfish ambition and contention as to which of them should be the greatest in the Kingdom which He was going to set up (Luke xxii. 24—30), humbled Himself before them, and, like a slave, laying aside His upper garment and girding Himself with a towel, poured water into a basin, and proceeded to wash all their feet. It seems certain, from John xiii. 10, 11, 12, 18, 21—30, that Jesus washed the feet of Judas Iscariot, and after that dipped the sop in the dish and gave it to him, pointing him out as His betrayer, and then Judas Iscariot went out not only in the night but with his soul full of a deeper night, the power of the prince of darkness. Then Jesus instituted the Lord's Supper with the other eleven disciples, and communed most intimately and lovingly and tenderly with them. John does not men-

tion the Lord's Supper, which had already been fully described by the other three evangelists, and had been observed for more than sixty years by the churches; but it seems most probable that the institution of that Supper was between the 30th and 31st verses of the 13th Chapter of his Gospel. He was the most observant and profound eye-witness of the events of that most solemn and memorable evening, and it is not likely that his narrative departs at all from the exact order of their occurrence. And so Matthew was an eye-witness of those events, and it is not likely that his narrative fails to state the exact order in which they occurred; especially as the same order of events is given by Mark, who was Peter's "son" in the Gospel (1 Peter v. 13), and who probably recorded the gospel as preached by Peter, who was an eye-witness of the scenes of that momentous evening. Matthew and Mark mention the designation of the traitor before the Lord's Supper; Luke alone mentions it after that Supper. Luke was the travelling companion and fellow-laborer of Paul (Acts xvi. 10; Col. iv. 14; 2 Tim. iv. 11), and devotes the most of his book called "The Acts of the Apostles" to an account of Paul's labors and sufferings, and it seems probable that his Gospel is mainly a record of the preaching of Paul, who was not personally present at the last Passover Supper, but who, in 1 Cor. xi. 23—26, describes the Lord's Supper "as he received it of the Lord," not relating, however, whether the betrayer of Jesus was designated at all or not by Christ. The events as recorded in Luke are the same as those recorded in Matthew and Mark, and are of course perfectly true; but the order of events in Luke, to correspond with the order in Matthew and Mark, requires the transposition of two verses and only two verses, the 19th and 20th verses in Luke xxii. If these verses are put between the 30th and 31st verses of the same chapter, there is perfect harmony between all the four evangelists in their accounts of the last evening of Christ's life before His crucifixion. Luke does not say that he gives the exact order of the events; and therefore this simple transposition is certainly allowable. In imitation of the manner in which the Lord's Supper was observed when

instituted by Christ, the apostolic churches of the first century, as the typical Passover Supper had been fulfilled and ended in the atoning death of Christ, substituted, for the Passover Supper, the Agape or Love-feast or Feast of Charity (1 Cor. xi. 20—34; Jude 12), a social meal provided by the wealthier members of the church, and at which all the members, rich and poor, high and low, masters and servants sat down together as the members of one family dwelling together in brotherly love; and Paul's words in 1 Cor. xi. 20—34 show that the Agape or Love-feast was partaken of not after but before the Lord's Supper (in the 21st verse the word "other" is not in the original). These Love-feasts continued to be observed before the Lord's Supper until the middle of the second century, when, on account of an increase of the irreverent and intemperate abuses and irregularities alluded to by Paul and Jude, they were separated entirely from the Lord's Supper; but they were observed separately until about 900 A. D., and have been revived in modern times by the Moravians, Methodists, and Sandemanians, who, partaking only of bread and water, and interchanging spiritual views and exercises, make the feast more religious than carnal. The original observance of the Agape before the Lord's Supper is a proof that the Passover Supper, for which the Agape was substituted, was observed by Christ before the Lord's Supper, as is also plain from the narratives of Matthew, Mark, and Luke. I am convinced from the words of Christ in John xiii. 10, 11, 12, 18, that He washed the feet of Judas Iscariot; and, therefore, if He instituted the Lord's Supper before the feet-washing, He must have given the elements of the Lord's Supper to Judas Iscariot, whose feet He washed; but, if He instituted the Lord's Supper after the feet-washing, Judas had been already designated as His betrayer and had gone out, and Christ did not give Him the elements of the Lord's Supper. Christ Himself ate of the Passover Supper but not of the Lord's Supper; and Judas Iscariot ate with Him of the Passover Supper, but did not receive from Him the elements of the Lord's Supper. Such is the settled conviction of the ablest Protestant scholars in the world, who understand the

original language of the narratives, and the ancient Passover customs of the Jews.

6—Q. Paul says “a man is justified by faith without the deeds of the law” (Rom. iii. 28), and James says that “by works a man is justified and not by faith only” (James ii. 24); how are their statements shown to be harmonious? A. There is perfect harmony between these statements when they are understood as their authors meant them. Paul is speaking of a “faith which worketh by love” (Gal. v. 6); and James is speaking of a “faith without works” (James ii. 20), the worthless faith of devils (James ii. 19.) Paul condemns “dead works” (Heb. vi. 1; ix. 14), the works of those dead in sin, works done in order to justification and salvation, self-righteousness; and James condemns “dead faith” (James ii. 17, 20, 26), the nominal head-faith of those who are dead in sin, the unfeeling selfishness of those who make a false and vain profession of religion; while the works which James commends are the works of a living and justifying faith in the Lord Jesus Christ, the fruits and evidences of that faith, work springing out of justification and salvation (James ii. 1, 5, 18, 22). As Christ declares, “Every good tree bringeth forth good fruit, and is known by its fruit” (Matt. vii. 16—20); the sheep on His right hand at the Judgment Day are shown to be His loved, chosen, redeemed, and regenerated people by their lives of humble and self-sacrificing love (Matt. xxv. 31—40).

S. H.

THE LIFE TO COME.

“I am the resurrection!” hear Him saying,
 “I am the life; he who believes in Me
 Shall never die: the dead My voice obeying
 Soon where I am forevermore shall be.”

Sing hallelujah! light from heaven appearing,
 The mystery of life and death is plain;
 Now to the grave we can descend unfearing,
 In sure and certain hope to rise again.

One of the most important duties in this day and generation is to cultivate a spirit of reverence. The age is flippant, and irreverence is in the air we breathe. But there is as much to be revered now as there has ever been.—*Selected.*

OBITUARIES.

Lack of space *compels* us to request our subscribers to try to express, within about two hundred words, their accounts of the lives and deaths of friends, if they wish us to publish the notices in THE MESSENGER.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev xiv. 13.

ELDER LEGGETT JENKINS.

The subject of this notice was born April 27, 1825, joined the Primitive Baptist church in May, 1853, and soon thereafter began to preach; was ordained to the full work of the ministry May, 1858, which position he filled with honor to the day of his death, which occurred at his home in Lauderdale county, Alabama, Nov. 15, 1896, being 71 years, 6 months, and 18 days old. As far as my acquaintance with him extended, he was an earnest advocate of the truth, sound in the faith of God's elect, and boldly declared that eternal life is the gift of God, using as his first text the words of our Saviour "My sheep hear My voice," etc.

He dearly loved the Baptist cause, and spent about forty years of his life in the ministry, during which time he preached a great deal, travelling principally on horseback. He was a plain, humble herald of the Cross, ever ready to go where duty called; lived an exemplary life, both in the church and in his daily walk, fulfilling the scriptural injunction to "Provide things honest in the sight of all men." In the death of brother Jenkins, the church has lost a faithful, worthy member and wise counsellor; his companion a kind loving husband; and his children (God bless them) an indulgent father; and the community a useful, honored citizen.

By special request of his dear companion, the unworthy writer was requested to preach his funeral, which took place on the fourth Sunday in October, 1897, nearly one year after his death; and I can truthfully say the congregation was the largest I ever saw on a like occasion, which bespeaks the high esteem in which he was held by all, even those who opposed him in religious principles. While we deeply feel our loss in the death of this our beloved brother, we do not wish him back, but, say, Peace to his ashes, sleep on until the Lord shall call him from underground. Let us say with the poet, "He's gone from the evil to come."

In conclusion, I would say to his family, friends, and the brotherhood generally, May God sanctify this bereavement to your good and His glory, and finally bring us all home to Heaven, where "sickness, sorrow, pain, and death are felt and feared no more," is the prayer of your unworthy servant,

W. J. COVINGTON.

College Grove, Tenn.

J. M. BROWN.

In chronicling the death of brother J. M. Brown, it is the announcement of the demise of no ordinary man or brother. It is safe to say there never lived a nobler or truer spirit in man than in him. As brother, husband, father, friend, and citizen, the writer

knew him intimately for twenty-five years, and in all these relations he came up to the full measure allotted to man in life. He was a man of conviction, both in church and state, and ever open in all his acts and dealings, dissimulation never resting on his lips or finding favor in his heart.

His love for his Master's cause was only equalled by his constant devotion to it, both with his time and purse. With an unstinted hand he ever came to the relief of the poor of the church. His benevolence was known to all who knew him. His home was the home of hospitality to his brethren and friends, and perhaps there is not a Baptist living who has entertained more brethren and strangers than he, none better known far and near by brethren, and none whose death will be received with greater sorrow than his.

It is often said, and here in love repeated, "To know him was but to love him." He was a brother who suffered nought else but a providential cause to prevent his attending conference, neither did he idly fill or visit his church meetings. He was a brother who was interested in all that was said and done at church, but ever patient and forbearing; and no preacher ever served him in his Lord's cause and was then neglected by him in so doing. For the cause's sake it was hard to say "good-bye" to such a brother. If loving such brethren was what John meant when he said "We know we have passed from death into life because we love the brethren," then my hope grows brighter at the life and bier of brother Brown. A short time before his death he visited our home, and while here he told wife and me of how good the Lord had been to him; that the Lord had answered his prayers for his family and fellow man; that his life had long been spared, and that he was now ready and willing to go. Even in the manner of his death his wish was gratified. His desire was to go suddenly; and Thursday evening, October 28, he and his wife had been fishing near by the home of his son-in-law and daughter, with whom he was spending the evening of his life, and as they were returning, she heard him suddenly groan, and looking at him saw that he was falling, and reached out her helpful hand in death as she had ever done through life, and assisted him to the ground, and there, without a struggle, with his head resting on her lap, his unfettered spirit went in everlasting peace to Him who gave it. The sad news soon spread over the country, and the next day a large concourse gathered at the home to hear the funeral sermon from his able pastor, Elder W. W. Childs. The grief of wife and children over their lost one was pathetic indeed. The tears of the writer mingled freely with theirs, but still I could not refrain from thanking God for the gift of such a man to earth and such a brother in His cause.

Brother Brown was born September 14, 1822; was married to Emeline Parker August 23, 1846; was baptised by Elder Wright Simmons September 27, 1865, and died October 28, 1897.

The Lord's blessings upon his family.

WILDE C. CLEVELAND.

Culloden, Ga.

"Pilgrim's Banner." please copy.

ELDER LEMUEL POTTER.

Elder Lemuel Potter was buried at Poseyville, Ind., Dec. 10, 1897. He died on Wednesday the 8th, at the age of 56 years, 1 month, and 10 days. He was married to Miss Lyda Jane Humphreys March 22, 1863. To this union was born seven children, five of whom survive

him. He joined Providence church of Primitive Baptists, Wayne County, Ill., in 1863, and was ordained to the work of the ministry in April, 1867. He was an untiring student, and he understood and believed the doctrine of his church and defended it with a zeal and energy that has never been surpassed by anyone in our midst. He frequently engaged in public debates, and was willing to defend our people against any one opposing. He knew what he believed and why, and was entirely fearless. He was not an ambitious man; he was for the peace of our people; he once said he "Wanted no Potterites" to follow him; he was not covetous, but was content with such things as he had. He left a small estate to his family. Had he devoted his talent to the work of accumulating, he could have amassed a fortune. His oratorical power and talent would have graced the senate chamber, but God gave it to our people, and we enjoyed it for over a quarter of a century.

He was loved by his people. He was faithful even unto death. His personal character was without a stain; not one charge was ever alleged against his honor as a man that I ever heard. His wife and children bore the shock with the greatest fortitude and Christian resignation. They said, "Pa wished them to do so." His remains were taken from his home in Fort Branch, Ind., to Poseyville, Ind. His funeral was preached in the Methodist Church-house there at 11 a. m., on Friday the 10th. The house was filled to overflowing, and crowds stood at the doors and windows; all seemed to realize that a mighty man had fallen in Israel. I tried to preach from the words in 2d Timothy, "I am now ready to be offered," etc. (three verses). I read from Thomas' Hymns, 299. I recalled in my mind his history, as I had known it for twenty-five years. I never knew till he was gone how I loved him; he was as dear to me as David to Jonathan. I tried to comfort his people. Elders J. T. Oliphant and Shults also spoke a few words, and we laid his remains away in the cemetery near Poseyville. Six of his brethren in the ministry served as pall-bearers. I know that our people throughout the nation will mourn with us in our loss.

Dear sister Potter is the greatest loser of all. He had been from home so much all their married life to serve the churches, but is now gone to return no more. Oh, how sweet the hope that we shall all meet one day to part no more forever! Blest be God for a Saviour and for His grace to bear with patient hope our loss. God bless the family.

J. H. OLIPHANT.

Pimento, Ind., Dec. 12, 1897.

[Several obituaries crowded out.]

CHANGES OF RESIDENCE.

Elder J. H. Purefoy has removed from Selma, Ala., to Furman, Wilcox county, Ala.

Elder A. B. Morris, from Denmark, Miss., to Lafayette Springs, Miss.

Elder J. H. Fisher, from Collinsville, Tex., to Fort Worth, Tex.

Elder J. S. Newman, from Cuero, Tex., to Killeen, Tex.

Elder H. C. Hogan, from Mt. Summit, Ind., to Petersburg, Tenn.

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S. HASSELL.

EXPERIENCE OF SISTER SUSIE MILLER.

The West Atlanta Church has published in a pamphlet of 63 pages, with her portrait, the interesting experience of Sister Susie Miller, a member of that church; and I will send it by mail to any address for twenty-eight cents. Sister Miller was fifteen years in Babylon, and was brought out by the mighty power of God.

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Crawfordsville, Ind.

ELDER D. BARTLEY.

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*Eld. S. H. Whatley
Atlanta, Ga.*

Jan. 6 1897.

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THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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The Gospel Messenger.

MARCH, 1898.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 20. WILLIAMSTON, N. C., MARCH, 1898.

No. 3.

THE NEED OF JESUS.

I need Thee, precious Jesus! for I am full of sin;
My soul is dark and guilty, my heart is dead within.
I need the cleansing fountain, where I can always flee—
The blood of Christ most precious, the sinner's perfect plea.

I need Thee, precious Jesus! for I am very poor;
A stranger and a pilgrim, I have no earthly store;
I need the love of Jesus to cheer me on my way,
To guide my doubting footsteps, to be my strength and stay.

I need Thee, precious Jesus! I need a friend like Thee—
A friend to soothe and comfort, a friend to care for me;
I need the heart of Jesus, to feel each anxious care,
To tell my every daily want, and all my sorrows share.

I need Thee, precious Jesus! for I am very blind;
A weak and foolish wanderer, with dark and evil mind.
I need the light of Jesus, to tread the thorny road,
To guide me safe to glory, where I shall see my God.

I need Thee, precious Jesus! I need Thee day by day,
To fill me with Thy fullness, to lead me on my way;
I need Thy Holy Spirit to teach me what I am,
To show me more of Jesus, to point me to the Lamb.

I need Thee, precious Jesus! and hope to see Thee soon,
Encircled with the rainbow and seated on Thy Throne;
There, with Thy blood-bought children, my joy shall ever be
To sing Thy praises, Jesus! to gaze, my Lord, on Thee.*

Columbus, Ga., January 18, 1898.

DEAR BROTHER MITCHELL:—I received your letter to-day, and I must say it came to me in power, edification, and comfort, and at the time when, if ever any poor soul needed instruction and comfort, I did. It humbled me, because I believe the good Lord directed it for my good and His glory. I desire your letter published in "The Messenger"; it will surely be a comfort to all whom the Lord hath prepared to receive it. I cannot write

anything worthy of publication, but if you see fit to publish anything I have written in connection with your letter to me, you are at liberty to do so. I return your letter.

Yours in hope,

W. M. BULLARD.

Opelika, Alabama, January 4, 1898.

Elder W. M. Bullard—

BELOVED BROTHER: Yours of December 31st, 1897, received yesterday. Truly I can enter into full sympathy with you in your conflicts in regard to your duty in the ministry and your duty to your family. In common with all true gospel preachers, you have much to learn by bitter experience. You are by no means the first preacher that has ever felt to be "tied where two ways met." And as it was with the colt that was tied, so it will be with you till the command of the Master comes to loose you. The Lord does not require duties of His ministers that so conflict one with the other as to be impossible to do them. If either one or the other must be neglected, one is a duty and the other is not. If one thing which we regard as a duty, so conflicts with another that we cannot at the same time do both, we should do that which is of the highest obligation, and trust the promise of God that all these earthly things shall be added unto us.

I know we often feel to be in a great straight to know what to do. We learn by trials to walk by faith and not by sight. When the sky of our worldly business is clear, and our earthly prospects are all bright before us, this is walking by sight. Not much trial of faith in that, and we could then be easily tempted to believe that we pleased God, and that we had great trust and confidence in His word of promise that "I will never leave or forsake thee." But just let our earthly prospects be blasted till we are reduced down to the very letter of the petition, "Give us day by day our daily bread," and we would, perhaps, find that our faith goes no further than the sight of our natural eyes.

Faith must be tried, and its triumphant work comes in when natural sight and reason fail to see any hope.

Like Paul and the two hundred and seventy-six souls when ship-wrecked, "When all hope had vanished that they should be saved," then faith in the word and promise of God had something to do, and the Apostle, though a prisoner, stood forth in the midst of this terrified crew with a message from heaven, saying, "Sirs, be of good cheer, for I believe God, that it shall be even as it was told." Acts xxvii. 25.

Doubtless you now feel as though you were tied where two ways meet. And if you have been loosed by your church and brethren to the work of serving churches, by the command of the Lord speaking by His Spirit in their hearts, saying, "Loose the colt, for the Lord hath need of him" to serve in that capacity, there certainly will be a way opened up for you to do so, though it may now seem dark and gloomy to you. But even if by the grace of God there is a way opened to sustain and support your family and for you to supply churches as pastor, it will be in such a way as to humble you and glorify God. Therefore, let me entreat you to ask wisdom and help and grace of God, as saith the Apostle, "If any man lack wisdom, let him ask of God." It is the *lacking* character who is to ask, one that feels and knows that he does lack heavenly wisdom to guide him in these things. In the matter of serving a church as pastor, it is important to know that you are weighted in mind, and that you cannot resist it or throw it off by any kind of reasoning about your ignorance or poverty. And if it is of the Lord that you are thus exercised, there will be an impression and exercise of mind among the churches to "loose the colt," by ministering to you in temporal things as they are commanded to do. These temporal demands of your family seem now to be the things that have tied you where the two ways meet. One way goes in one direction and the other way in another, but so long as you are tied, you cannot go either of them; and even if you were loose, the more you go in one of the ways, the further and further you would get from the other direction. But like the tied colt you are helpless, and can neither go one way nor the other till the command comes, "Loose the colt, for the Lord hath need of him." You have

need of patience, but you cannot have it without tribulation. "Tribulation works patience."

I trust you may be enabled to come with confidence of faith to the throne of grace, that you may obtain mercy and find grace to help you in this time of your need. "Count it all joy when you fall into divers temptations," that is, when you fall into many kinds of trial. Faith must and will be tried. And my hope is that the Lord will bring you through these deep waters of trial and be with you by His Spirit in every conflict. Accept this as a feeble token of Christian regard for you and your household, and for the brethren and churches of your pastoral charge.

Yours in love,

W. M. MITCHELL.

New Hampton, Mo., November 28, 1897.

DEAR BROTHER HASSELL:—Number 12, Volume 19 of "The Gospel Messenger" is before me, and I am led to reflect upon past years, even back to the commencement of dear Elder Respass's labors in its editorial chair. I have felt all the time that "The Messenger" was good for me to read. Nearly every monthly visit has from year to year impressed me with a heart-aching desire to live a better and more spiritual life. I need not particularize concerning the contents. I can hardly do so. It is enough to say the Lord has led me to desire more and more, as I read the truth, to be confirmed to its sacred and holy influence. I cannot (nor do I wish to) forget dear Elder Respass, and dear Brother Mitchell, and also dear Brother Henderson; and now that you, dear Brother, have the work in your hands, I am as certain that the excellencies of the gospel of our Lord will shine to the comfort and establishment of our dear people. I feel that the work is all of the Lord, and with thankful heart I say, Bless the Lord for the gift of the ministry, and the wisdom He has blessed you with in digging deep into the Lord's vineyard, and fearlessly speaking the truth in love.

I have spent many precious seasons in the house of the Lord, and I have been also often in deep waters of affliction, in dark and dismal swamps of despair, but

out of all the Lord's hand has led me. For the past ten years I have been housed up in business, owing to poor health, some distance from my brethren, but I have not forgot them nor the truth they and I believe.

May the Lord comfort your heart, and grant you and yours and all that love our dear Lord His presence, keeping us all in His fear and love, leading us all to do His will, until He gathers us to our eternal home.

O, how I was melted in reading the obituary of your dear mother! O, let me die the death of the righteous, and let my last end be like hers! Pray for me, a poor sinner!

I. J. CLABAUGH.

Danville, Indiana, January 2, 1898.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST: Find enclosed two dollars for subscription for myself and Brother E. F. Christie, North Salem, Indiana. I thought I could get some more subscribers for "The Messenger," for it ought to go to every Baptist home in the United States, and every other place where they would read it.

We have been blessed in our churches this winter. I just closed a meeting at Palestine church, where our Association was held when you were here, with three additions, making seven since our Association. Three have joined recently at Mt. Pleasant, my home church, and four at Danville, with good interest and prospects for more at all of them.

Success to "The Messenger" is my prayer. May the Lord abundantly bless you, and put it in the hearts of His people to hold up your hands, and be prompt in paying their subscriptions.

Yours in Christ,

E. W. THOMAS.

Brantford, Canada, 25th December, 1897.

Elder Sylvester Hassell—

MY DEAR FRIEND: I am reminded by the arrival of the January number of "The Gospel Messenger" that my subscription is again due, and I therefore enclose one dollar for 1898, the receipt of which kindly acknowl-

edge. I do sincerely hope that your delinquent subscribers will practice common honesty, as well as contend for *sound doctrine*; remembering that the latter is *vain* without the former. The editors of all the old Baptist periodicals taken by me appear to be tormented by careless and indifferent subscribers to their papers, and it is to be hoped that an improvement in this respect will speedily take place. When tobacco, which is positively injurious to the human system, has to be purchased, the cash is obtained somehow. An old Baptist who has to be repeatedly dunned to pay an "honest debt" must have taken up his abode with the wrong people, and should at once travel elsewhere.

I admire the spirit of your articles in "The Messenger," together with those of dear old Elder Mitchell, and in fact, all your correspondents.

Wishing you the compliments of the season, and prosperity during your earthly pilgrimage,

I remain yours, with respect,

JOHN A. LEITCH.

EXPERIENCE.

Reagan, Texas.

Mrs. J. S. Floyd —

DEAR MOTHER: You ask me to write my experience for you. Such as I have I am willing to write for you, but I fear it will be poor reading. I, with everybody else, have an experience of some kind, but whether I have an experience of grace or been born again, I can't say. I have a hope that I have, and sometimes it seems that I am satisfied; while at others, I think that perhaps I am mistaken in the whole matter. But I have no desire to deceive any one and am willing to write what I hope have been the dealings of the Lord with me, and let others judge. I can't say when I first had serious thoughts about death and the judgment. I have had dreams when I was a small boy, that the world was burning up. I have dreamed the same dream over and over, and it is still as fresh on my mind as it was then, and I can remember my very feelings. I thought that the woods

would catch on fire with a strange kind of fire, and Pa and Uncle Ben Williams would go to put it out, and they did not fight it like any other fire, but I did not know how they managed.

I went on in this way, with occasional serious thoughts of death, and thinking perhaps I would get religion sometime when I got older; but thought, if I ever did, I was going to have a big experience. Until the year 1888, while living with Grandpa Carter, I was picking cotton, and rose up and looked around me; it seemed that a light shined around me, or that everything looked uncommonly bright, except myself; it seemed that I was just a black spot. It seemed that everything was praising its Maker but myself, and surely I was the worst wretch that ever lived. I knew that a just God would not suffer me to live, so I expected death immediately. So I commenced to beg for just a little more life. It seemed that I could not bear to die and go to torment without going home and seeing you all. Well, I went on in this condition till night, begging the Lord to spare me and making all sorts of promises that I would do better. I went home that night, but was no more ready to die after that than I was before. I went on in this condition for about seven years. My bad feelings would wear off sometimes, and for awhile I could go on and enjoy myself, but they would return, and I would gladly have exchanged places with a dog, or anything that had no soul. I even got to where I would have been willing to die if it would have been the last of me. I would set a resolution that I would do better that week or day, and it always seemed that I did worse. I could not sleep at night; it seemed that there was a weight on my breast, and all the time I was begging for mercy, and making promises to do better. One night, after I had eaten supper, I got up and started into the house, when something got the matter with me. I never had such a spell before or since. I thought I was dying, and knew I was going to torment, and yet I could see that God was just and glorified in sending me down to hell, and it seemed that I was willing to leave it all in His hands. There was nothing good in me. I was without strength. Then there was a space of time, I do

not remember how long, but think it was several days, that I seemed to be easy, but don't know when my burden left me, if it did not at that time. But the next Sunday I went to meeting at Providence church, Crenshaw County, Alabama; and while Elder F. G. Tisdale was preaching was my first rejoicing. It seemed that preaching had a different sound to me, and that I had the witness in myself that it was truth, but I had never thought that this was an experience, and when it first came on my mind, I did not believe it, and thought if it was, it would not do to tell to the church, and I set a resolution to live as near right as I could, but never join the church. But I soon had a desire to be baptized, which increased till I got to setting times to offer to the church. The first time I set was one month before I did join, and you and Pa went off up the country, and I did not think you would get back by meeting time. So I had my excuse fixed up, but you came home Friday night. But I did not go, and commenced to fix up an excuse for next time. Brother A. H. Williamson, I thought, would be gone, and I wanted him to baptize me, but he did not get off. But I was stubborn still, and was looking around for another excuse. But on Saturday before the fourth Sunday in October, 1896, my wife joined. I stood it pretty well till I got home that night, when it seemed I could not stand it, and I prayed to the Lord that, if it was His will and my duty, He would give me courage to go and liberty to talk to them. I went and offered myself to the church at Darien, Crenshaw County, Alabama, and was received by them, and I and my wife were baptized on the fourth Sunday in October, 1896, by Elder A. H. Williamson, and I received an ease of mind. I find that when I feel it my duty to do a thing, there is a blessing in doing it. There is one thing I would like to know, how you knew that I wanted my clothes taken that time, and what Pa meant by what he said to me after they received me. I can't tell anything like I want to, but this is all I have.

Your son,

J. W. FLOYD,

You can't live on amusement. It is the froth on water—an inch deep, and then the mud!—*George MacDonald.*

SERVING CHRIST.

“If any man serve Me, him will My Father honor.”—Matt. xii. 26.

Genuine service to Jesus must be attended and crowned at last with supreme honors, such as only God the “Father” can confer.

The feeble obedience of every little saint, of “any man” serving “with fear and trembling,” is certainly honored in the kingdom of grace below, with the sanction and gift of the Holy Ghost (Acts ii. 38), with the revealed abiding presence of the Father and the Son (John xiv. 23), with being royal sons and princes in the King’s sweet banqueting house, to attend Him in the honors of a “Royal Priesthood,” ministering before Him in His royal presence offerings of lofty praise, prayers, adoration, grateful homage, and all His authorized worship. Honored to have a home in the King’s palace, His militant church, “the habitation of God through the Spirit.” (Eph. ii. 22.)

Honored are the servants of the exalted Jesus, our Lord, to share the society, counsel, prayers, watch-care, communion, and heavenly fellowship of the blood-bought people of celestial birth; yea to live with them, to die with them, to go and enjoy heaven with them after the war is over on earth.

O, how honored! Honored with the benefits and joys of the gospel, with its soul-feeding ordinances, duties, and privileges; and to be blest by “the God and Father of our Lord Jesus Christ, with *all spiritual blessings* in heavenly places in Christ,” in agreement to His choice of us in Christ, older than our present world, and as a result of His ancient predestination of us to be His children and to be in the image of Jesus, to be heirs and joint heirs with Christ.

In His kingdom He hath joined grace and glory both together, so that they who are now honored with this estate of grace shall certainly inherit all that estate of glory above. This grace is the earnest, the foretaste, the first fruits and the Father’s pledge to us of that “eternal weight of glory.”

They are made joint heirs in and with Christ. He

and they become equal—husband and bride—their honors, their glory, their estate of riches and joys must be equal, must be the same. None have *less*, none *can* have *more*, for there is not more than “all things” to all. O, is it for me? Shall I and mine possess this infinite and eternal honor? This gift of His and our Father for Jesus sake?

Yes, this honor is for us, if we be real “*servants*” of Jesus. “If any man,” low or high, rich or poor, weak or strong, young or old, male or female, bond or free; “If any man *serve Me*” is the true test. His fruits tell it for him. And is it Christ we serve? Or any one or anything else?

Whom or *what* do you or I serve? is the other test to try us. Millions have professed to serve Jesus, and *do now* openly profess to serve Him, and yet do not serve Him any. “Call Him Lord, Lord,” but do not serve Him.

How *awful*, *awful* is this! Serving Satan, the world, their leaders, relatives, traditions, inventions, institutions, and obeying the desires of their own flesh, its lusts, its conscience, gratifying and pleasing self more than Christ. Many do this and know it not—are deceived and blinded. O, that we all knew, loved, and followed Jesus in *His own* right way of service.

Without the new birth, a new heart, being a new creature in Christ, *any* man’s service is worthless. For then it is without God’s love, without faith, yea without *the Spirit* or His *grace* to give it value, to make it the *kind* of worship Christ told us God requires. “The *true* worshippers *must* worship in *spirit* and in truth.”

This we cannot do *before* we have the Spirit or His graces. We cannot have His graces *before* He gives His Spirit that gives them. So then the man who *loves* God and His people, who has *faith* or *wisdom* to understand revealed things, is born of God. These graces of the Spirit in him prove him to be a saint, and they fit him for a sweet, loving, acceptable service to the exalted Jesus. These graces are an unction, an anointing to fit His people, to fit us for a sweet *spiritual* sort of duty, a higher *way* and *work* than men can pursue in the flesh and nature only.

These *last* are formal and external worshippers in the letter only. The first are inward, vital, heart and soul worshippers, in both letter and spirit. While they serve Christ, they derive graces of Him, to serve Him with; receive strength, courage, fortitude, interest, lowliness, fervency of soul and such like help and honors.

Thus, if *any* of us do *truly* serve Jesus in His own *right* way, in His will, word, and Spirit, though weak, imperfect, and unworthy of it all, the bright honors of grace and glory must and will be the glittering crown of such servants of the great Saviour and King of Zion. We may serve *Him* in each little saint He dwells in, serving *that* one for *His* sake. The poor, sick or needy Christian may be our care. The servant of all is Christ's greatest and most useful servant. And "doing good unto *all* men, as we have opportunity," is obeying His word and will, and is being the servant of the ever-blessed Jesus. And His presence, His approval, and the crown of His Father's *honor* await *all such servants*.

Shall we be ashamed of that serving of Jesus, which is crowned with such honors? Let not persecutions, reproaches or crosses fright or drive us from *serving Jesus*, and its honors.

J. T. OLIPHANT.

Fort Branch, Indiana, December 2, 1897.

A SAVIOUR'S LOVE.

"Love I Thee, Lord? How much love I?"

"Truly, Lord, I cannot tell;"

"Yet thou lov'st Me?" "Yes, I love Thee,
Love Thee passing, passing well.

"I would give all hoped-for glory,
Gladly yield my slender all,
To behold Thy face forever,
At Thy blessed feet to fall.

"Yes, I love Thee as I never
Loved upon the earth before;
I have loved intensely, wildly,
Yet, oh, Lord! I love Thee more."

"Try, my child, *My* love to measure."
"Rising heights each height transcend"—
"Sink the plummet!" "Lord, 'tis weary,
And it cannot find the end."

EDITORIAL

SYLVESTER HASSELL, Williamston, N. C.
 WM. M. MITCHELL, Opelika, Ala.
 J. E. W. HENDERSON, Luverne, Ala. } EDITORS.

Parties desiring to communicate with either of the Editors of the MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER, should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those to whom it is more convenient, can hand or send dues and correspondence for THE MESSENGER to Elder Mitchell, Opelika, Ala., who will take pleasure in serving them.

Elder Henderson will continue to act as General Agent for THE GOSPEL MESSENGER, and remittances may be handed or sent to him by those choosing to do so.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

"SEARCH THE SCRIPTURES."

John v. 39.

Our Lord had just healed, on the Sabbath day, a man who had been impotent (sick and feeble), thirty-eight years, and who was lying in an almost hopeless condition beside the Pool of Bethesda near Jerusalem. Instead of thanking God, and rejoicing in this exhibition of Divine mercy and power to the poor, helpless, pitiable sufferer, the selfish, proud, carnal Pharisaic rulers of the Jews sought to slay Jesus because He had performed this miracle on the Sabbath day. And, when Jesus replied, "My Father worketh hitherto, and I work"—that is, "As my Father has, ever since the creation, been incessantly engaged in the works of providence and redemption, preserving, blessing, healing, and saving men, so am I now similarly engaged on the Sabbath and every other day," the Pharisees became still more enraged against Him, "because He had not only broken the Sabbath, but said also that God was His Father, making Himself equal with God." Then Jesus declared

to them that, besides Himself, there were three witnesses to the truth of His claim to be the Messiah of the Old Testament Scriptures. 1st. John the Baptist, who bore witness to His Messiahship, and who was a burning and a shining, but (being a mortal man) a decreasing and a dying lamp, in whose light the Pharisees "were willing for a season to rejoice," proud of John's grand character and endowments, and hoping that he was the forerunner of a Messiah who would establish a splendid temporal kingdom in which they themselves would occupy high places; but, when John proclaimed the spirituality and holiness of the Messiah's kingdom, and called men to repentance and obedience, and denounced the hypocrisy of the Pharisees and Sadducees, and pointed to Jesus as the Messiah, instead of any longer rejoicing in him, they despised and rejected him. 2d. The miracles which Jesus performed, and which far eclipsed in number and character those performed by any other man, and which culminate in His imparting life to the dead both spiritually and corporeally, and in judging the world, prove that He was far above all other teachers sent from God—that He was the Messiah. 3d. The Old Testament Scriptures, written by Moses and the prophets infallibly inspired of God, all pointed to the Lord Jesus as their chief Sum and Substance, the Messiah, the Christ, the Divine-Human, the incarnate, holy, merciful, almighty Saviour of all His people from their sins—the Source, the Giver, the Sustainer, and the Pattern of Eternal Life.

In the language of Christ in the text at the head of this article, "Search the Scriptures," addressed to His unregenerate enemies who hounded Him to death, the verb in the original translated *search* is in either the indicative or the imperative mood, and therefore means either "ye search," or "search ye." Scholars are about equally divided in opinion as to which of these meanings is the correct one in this passage. The most of modern scholars think that the context and the known character and writings of the Jews prove that the verb is here in the indicative mood, meaning "ye search" (the Revised Version and the Baptist Version prefer this rendering); the most of the verbs in the connection are

in the indicative mood; the reason, "for in them ye think ye have eternal life" "rather explains a practice than recommends a precept"; the Jews did diligently search and rested "falsely and superstitiously in the outward letter of the Scriptures, without penetrating to their true, divine meaning," and, blinded by their carnality, pride, selfishness, and ambition, failed to perceive that the Scriptures testified of Jesus as the Christ and the only Fountain of Life. Especially as, from the prophecies of the Old Testament Scriptures, the Messiah was almost universally expected to come in the first century of the Christian Era, the Jews were at that time eagerly examining those Scriptures for evidences of that event. But Jesus told them that, although they had the written word of God in their hands, they did not have His living word or revelation in their hearts—they did not have the love of God in them, but instead they had the love of self and sin and the world, and they were actuated by regard, not for Divine and eternal, but for human and temporal honor and reward; and that while He came to them in the name, image, character, and authority of God, they rejected Him, but if others came in their own names for the temporal aggrandizement of themselves and their followers, they would receive them (which very things the Jews did in the cases of sixty-four false Messiahs after that time). And "the last and mightiest stroke" that He made at His hypocritical persecutors in this conversation, was that, not Himself, but the very Moses whom they professed to revere above all other men, accused them of infidelity and depravity—that they did not really believe the writings of Moses, which, in all their histories, promises, types, and institutions, pointed to and were fulfilled in Himself. The Jews of the first and of all succeeding centuries idolized the letter of their Scriptures, "rested in the mere Book without the *living spirit* of it, without the living Christ of it, to direct the soul to whom is its main use and chiefest glory." They studied the Old Testament intently but superficially, and foolishly thought to be saved by such a study; in the early centuries they counted the words and the letters, transposed the letters of each word, exchanged one letter for

another, made other words out of the letters, and put all sorts of subtle and mystical meanings into the letters, philosophized away all the pure, eternal truth of the Scriptures, and thus entirely sacrificed the substance to the shadow.

But many eminent scholars of ancient and modern times think the verb "search" in John v. 39 is in the imperative mood, as in the King James and the Old Syriac Versions, and as given at the head of this article; two reasons for this conclusion are that it is the first word in the sentence, and has no subject expressed. And it is certain that Jesus here appeals to the Scriptures as the great, Divine testimony to His Messiahship and Divinity; and implies that the Scriptures ought to be searched for the evidence which they afford that He is the Christ and the Fountain of Life. "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts x. 43). "The testimony of Jesus is the spirit of prophesy" (Rev. xix. 10). "The prophets searched what the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Pet. i. 11). And all the apostles were witnesses of the life, teachings, sufferings, death, resurrection, and ascension of the Lord Jesus (Luke xxiv. 48; Acts i. 8, 9 22; ii. 32; iv. 33; x. 39; xxii. 15; xxvi. 16). And God the Father directs us, from the cloud above the Mount of Transfiguration, to "hear His beloved Son" (Luke ix. 35). And the Holy Spirit, after convincing us of our sinfulness and ruin, reveals to us the gracious, holy, and perfect salvation of Jesus (John xvi. 7—14). And the Lord Jesus Himself says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for My yoke is easy, and My burden is light" (Matt. xi. 28—30). Evermore in spirit should we sit at the feet of our dear, Divine, and lowly Redeemer, and learn of Him, as He teaches us in the Old and New Testament Scriptures, in creation, in providence, in His own perfect example of obedience and submission to His

Heavenly Father, and in the holy impressions of His blessed Spirit in our hearts. To all His chosen, redeemed, and regenerated people, He alone is the personal and living Sabbath and Temple and Word of God; He is their Wisdom, Righteousness, Sanctification, and Redemption, their Prophet, Priest, and King, their Head, Husband, Shepherd, Physician, and Saviour, their Sacrifice and Peace, their Sun, Food, Drink, Clothing, and Shelter, their All and in All. And it is both their duty and their privilege to search earnestly, reverently, lovingly, prayerfully, minutely, spiritually, comparatively, obediently, and continually the Holy Scriptures which “testify of Him,” and which are “able to make them wise unto salvation through faith which is in Christ Jesus,” and “*all* of which are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works” (John v. 39; 2 Tim. iii. 15—17). They are the only, the sufficient, and the infallible standard of all doctrine, all experience, and all practice. “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them” (Isa. viii. 20). Those who do not believe the Scriptures would not be persuaded though one rose from the dead (Luke xvi. 31). Not only should we read, but we should *search* the Scriptures; as a miner seeks for treasures hidden in the earth, so should we diligently examine and explore the deep, Divine, spiritual meaning of the inspired word; and by the indispensable aid of the Holy Spirit we shall find that Christ is the precious Pearl in the field of the Scriptures, the living water in those wells of salvation, the nourishing Milk in those breasts of consolation. None of us have yet learned much of the infinite wisdom contained in the Sacred oracles; all of us should seek to learn more, for the spiritual and lasting good of ourselves and of all saints and for the glory of God. We should compare *all* the teachings of the Scriptures upon every subject that we investigate, for *all* those teachings are both true and important; and, remembering that no one has since the days of the apostles been infallibly inspired, we should, upon

controverted points, as far as we may be providentially enabled, consider the exact meaning of the very words of the Holy Ghost in the original Scriptures; and thus ascertain, as far as the Lord may enlighten us, His *entire, pure, and eternal* truth; and then maintain it clearly, fully, faithfully, fearlessly, lovingly, and perseveringly, utterly regardless of the approval or the disapproval of any man or any combination of men, not counting reputation or friendship or property or mortal life itself of the slightest value in the comparison with the approbation of the Living, Holy, and Eternal God.

While *one* important object of "The Gospel Messenger" is to furnish a medium for the correspondence of our brethren and sisters who are separated hundreds and thousands of miles from each other, the chief and the most important object of its publication is to investigate, set forth, defend, and inculcate the momentous and unchangeable truths of the Holy Scriptures, for the instruction and edification of the body of Christ in love, and for the manifestation of the glory of God. And from the depths of my heart I would, by the grace of God, exclaim, Forever perish every worldly interest that is in opposition to those truths.

May the Lord Jesus Christ, the Essence of the Scriptures, the Personal and Living Word and Son of God, the Perfection of Life and Light and Love, dwell, by His renewing Spirit, in our hearts, free us from the degrading and ruinous bondage to error and sin, translate us into the glorious liberty of the children of God, the children of Light and of the Day, consecrate all the powers of our minds and bodies to His holy and loving service, and enable us thus to prove that we are His disciples, not only in name, but in reality, by ever continuing in His word. John viii. 12, 31—36. S. H.

WICKEDNESS OF A DENIAL OF MAN'S ACCOUNTABILITY TO GOD.

According to the best dictionaries, accountability means liability to be called on to render an account of one's conduct.

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou

shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die" (Gen. ii. 16, 17) "And the serpent ("the Devil or Satan," Rev. xx. 2) said unto the woman, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. iii. 4, 5). "And the Lord God called unto Adam, and said unto him, "Where art thou?" Then follows God's examination of Adam and Eve and the serpent, and His pronouncement of His righteous judgment upon them for their disobedience of His commandment (Gen. iii.). "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the Lord said, I will destroy man whom I have created from the face of the earth (Gen. vi. 5, 7). "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me, and if not, I will know" (Gen. xviii. 20, 21). "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground" (Gen. xix. 24, 25). "Behold, I set before you this day a blessing and a curse: a blessing, if ye obey the commandments of the Lord your God; and a curse, if ye will not obey the commandments of the Lord your God" (Deut. xi. 26—28). "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it" (Isa. i. 19, 20). "Fear God, and keep His commandments, for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. xii. 13, 14). "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not. Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have re-

pened long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you" (Matt. xi. 20—24). "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. xii. 36). "And these (the selfish, proud, and wicked) shall go away into everlasting punishment; but the righteous into life eternal" (Matt. xxv. 31—46). "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v. 28, 29). "God hath appointed a day in the which He will judge the world in righteousness, by that Man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts xvii. 31). "God will render to every man according to his deeds, in the day when He shall judge the secrets of men by Jesus Christ, according to my gospel" (Rom. ii. 6, 16). "Every one of us shall give account of himself to God" (Rom. xiv. 12). "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. v. 10). "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. xx. 11—15). "He that overcometh shall inherit all things, and I will be his God, and he shall be My son. But the fearful, the unbelieving, and the abominable, and murderers, and whoremongers, and sorce-

rers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death (Rev. xxi. 7, 8). “And behold, I come quickly; and My reward is with Me, to give every man according as his work shall be” (Rev. xxii. 12).

Any human being who denies these plain declarations of God and Christ, and prophets and apostles, scattered throughout the Scriptures from beginning to end, affirming the solemn accountability of man to God, is not only an *infidel*, an unbeliever in the word of God, but he sinks below the blackest depths of heathenism, which does not dare to deny the accountability of man to some Higher Power or Powers; he undermines all authority, human and Divine; and he is the *worst enemy* of God and of the human race and of himself, for his diabolical doctrine, if carried into practice, would dethrone God, and reduce the entire universe to pandemonium and chaos. It is one of the most appalling signs of these evil times that a professed church of Christ should for a moment retain such an unbeliever in its fellowship. Such a conscience-less man ought, for the personal safety of himself and others, to be securely kept in a straight-jacket and in the well-padded room of a lunatic asylum.

Reflecting the plainest declarations of the Scriptures and the universal belief of genuine, old-fashioned Baptists, the old London Baptist Confession of Faith, in its 32d chapter, affirms: “God hath appointed a day wherein He will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father; in which day not only the apostate angels shall be judged, but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil. The end of God’s appointing this day is for the manifestation of the glory of His mercy in the eternal salvation of the elect, and of His justice in the eternal damnation of the reprobate who are wicked and disobedient.”

Elder Gilbert Beebe, the author of the phrase, “the

absolute predestination of all things," repeatedly affirmed in "The Signs of the Times," that men are voluntary in the commission of sin, and justly accountable to God for their sins; and so has Elder F. A. Chick, the present editor of "The Signs." Never before have I known the doctrine of universal, indiscriminate predestinarianism to be carried to the totally unscriptural and the insane extreme of denying the accountability of man to God, the Maker, Preserver, and Benefactor of man. More wicked teaching, I can scarcely imagine. "Forbidding to marry, and commanding to abstain from meats, are doctrines of demons" (1 Tim. iv. 1-3); but the denial of the accountability of man to God is a doctrine of the prince of demons, the Devil himself who, tempting Eve to eat of the forbidden fruit, and belying the word of God, said, "Ye shall not surely die"—that is, God will not do as He said, will not call you to account and punish you with death for disobedience to His command (Gen. iii. 4, 5). S. H.

LAYING UP IN STORE.

[Continued from December, 1897, page 666.]

The editorial intended to have been continued in January, from page 666 of December, 1897, was lost in the mail, and as it is not likely it will ever reach its intended destination at "The Messenger" office, I will try to write again somewhat on the same line. I retained no copy of that article, and so much of the main substance of it has passed from my mind, it is not likely that what may now be written will be of much interest to the reader.

As a starting point, it may be well to call the reader's attention again to the words of the apostle to charge such brethren as are rich in this world to "lay up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. vi. 19.

In fighting the good fight of faith we "lay hold" on eternal realities. It is something that will endure when all earthly inheritances and treasures will be swept away. Faith, or that which is worthy of the name of ⁷pure gospel faith, never lays hold of anything that is fictitious. It does not deal in fiction, but it lays hold of the solid truth of the exceeding great and precious promises of God.

The very fact that the apostle has distinguished these gospel promises as "Exceeding great and precious promises," shows their superior excellence over every other promise. Other promises may be good and great as well as true, but these promises that pertain to heavenly and eternal things are "exceeding great." There are no other promises of equal worth. When all earthly things are contrasted with these exceeding great and precious promises, they shrink into comparative nothingness.

It strikes me very forcibly that our Saviour meant a great deal when He said to His disciples, "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke xii. 15.

The occasion that gave rise to these words of warning, was this. One of the company had said, "Master, speak to my brother, that he divide the inheritance with me." Jesus needed not that any should testify of man, for He knew what was in man. He knows their thoughts, desires, and motives, and doubtless He saw that covetousness prompted the request of this brother. Heirs of earthly estates are often very jealous of each other, lest one should get a little more than his share, and in this case it may have been seen by our Lord that the brother who desired the division of the inheritance

had already received his full share, but being covetous and greedy of gain, he appeals to the Master to speak to his brother to divide the inheritance with him. Jesus saw covetousness in this, and therefore, He says, "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Life is here put for the real enjoyment of life, and it is here and elsewhere shown that abundant earthly possessions do not always bring these enjoyments.

It is a great mistake that we are all liable to make, when we suppose that "gain is godliness." If one should gain the whole world and lose his own soul, what profit would it be to him?

But we notice here that when Christ warns His disciples against covetous greed for earthly inheritance, He goes on to illustrate it by a parable of the ground of a certain rich man bringing forth plentifully, and this rich man thinking more about his bountiful crop and his abundant wealth, than he did of the worship of God or the needs of the suffering poor, began to think and reason "within himself," for he was a selfish man, and all his thoughts as to where he would bestow his goods were selfish, covetous thoughts. But casting around in mind as to what to do with his abundance, he determined to pull down his old barns and build some of larger capacity, and therein store away and lay up for himself much treasure on earth, so that for many years he could wallow in ease, luxury, and wealth, saying—to his soul, "thou hast much goods laid up for many years; eat, drink, and take thine ease."

But the closing words of this parable show that the real enjoyment of life does not consist in abundant earthly possessions; for God saith to this man, "Thou

fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided." Luke xii. 20.

And now we would ask in all candor, who is able to answer this question of the Saviour? "Then whose shall those things be which thou hast provided?" Possibly there may be thousands who think themselves competent to answer.

All those who have been prompted by covetous principles to engage in things of doubtful propriety, or in games of chance, in order to lay up in store a good foundation of earthly treasure against the time to come, might say, "Yes, we can answer that question as to whose shall those things be?" "These earthly things we have laid up in store, when God shall take us away by death, will belong to our family." This is the way many would answer the Saviour's question. But, when we calmly consider the matter, we must know the question is unanswerable. If we know not what shall be on the morrow, and know not what even one day will bring forth, how can we tell who is to inherit these earthly treasures for which we have so ardently toiled in life? Even Solomon, with all his wisdom and glory, could not tell whether his successor in the ownership of his great wealth, would be a "wise man or a fool." And after having attained unto greater wealth and to greater heights of earthly glory than any other man ever did, or ever will, Solomon saw that these earthly things when compared with heavenly treasures were all "vanity and vexation of spirit." They spoil the peace of Christians. "A little that a righteous man hath is better than the riches of many wicked." Psal. xxxvii. 16.

But in fighting the good fight of faith, we lay hold by faith, upon eternal realities, and though we may be

poor as to this world, we are rich in faith and greatly comforted with the faith that God has wrought within us, that we are heirs of that heavenly kingdom that He hath promised to them that love Him. By this faith we fight against temptations, doubts, and fears, as well as against the rulers of the darkness of this world and spiritual wickedness in high places. We lay hold of eternal life, or of such things as our God has promised, and learn to walk by faith and not by sight. By faith we learn that godliness, with contentment, is great gain, having promise of the life that now is and of that which is to come. And by reason of this promise the apostle puts godliness on record as “profitable unto *all things*.” And this phrase, “all things,” in this place, means all earthly things, as well as heavenly things. Without godliness the wealth of this world can profit us nothing. “A dinner of herbs where love is, is better than a stalled ox and trouble therewith.” “God filleth the treasures of those who love Him.” Prov. viii. In fighting the good fight of faith and warring a good warfare, we often meet with many discouragements. Our prospects both in temporal and spiritual things seem dark and gloomy. Like mariners and sea-faring men on the briny ocean, in a furious storm, we are tossed up and down, to and fro, till we are at our wits’ end. We know not what to do. Some things we might do, but we regard them with doubtful propriety. And we know the good word of God saith, “Whatsoever is not of faith is sin.” All things that are lawful for us are not expedient or proper for us to do. All things that are even lawfully right would not be unto edification of the body of Christ. That is, they would not promote peace and love, or strengthen the bands of communion and fellowship among the Lord’s people. It is sometimes best that we

deny ourselves even lawful privileges for the benefit of our brethren.

May the Lord grant unto all His people that spirit by which they may "follow after the things that make for peace, and things wherewith one may edify another." Rom. xiv. 19. W. M. M.

TOO MANY TESTS OF FELLOWSHIP.

We wish briefly to say, that it will not result in any good to the church in her present militant state, for brethren to make every little difference in their understanding of certain texts a test of fellowship for each other.

In commenting on any text, a brother may present good, wholesome, and sound gospel doctrine, but at the same time, it may not be the particular point of doctrine embraced in the text. Differences of this kind in the understanding and proper application of certain texts, should never be made tests of fellowship, as though some unsoundness in the faith was intended. But when a text is misapplied and perverted to sustain some favorite and erroneous theory, it should not be allowed to pass unnoticed or without rebuke.

But before closing our brief remarks on this point, we wish to call attention to a sentence on page 83, of "Messenger" for February, 1898, from Brother Hassell, that fully accords with our own feelings. He says, "Brethren who are perfectly agreed in doctrine may have different views of particular texts; and as they cannot, in the present life, certainly know that they are right, they should exercise towards others that charity and forbearance which they desire to be exercised towards themselves."

This certainly is a good and wholesome suggestion, unto which we would all do well to take heed. If all our little differences in the application of certain texts are made tests of soundness in the faith, and tests of fellowship in the church, the unity of the Spirit in the bond of peace would certainly vanish from among us, and disorder, back-biting, and confusion would reign supreme.

W. M. M.

TIME.

This is a wonderful subject for my weak mind to dwell upon. *Time*, a part of duration; age, season, etc., is the definition furnished in the school dictionary. Well, I have been wont to think of it as the opposite of eternity; and as to my relation to time, that it will end with the present life. But time will continue on until time shall be no longer. Rev. x. 6. Then time will end, and eternity will roll on. Eternity! What a mystery; immeasurable, incomprehensible!

Time is measured by years, months, weeks, days, etc., but who can understand all about time? Did time begin when God created the heavens and the earth? Gen. i. 1. This has been my notion from childhood until now; and now I am a child again to ask, "Will time end when God shall destroy the heavens and the earth?" Yes, such must be the measure or limit of good old time. "But of that day and of that hour knoweth no man."

Time is marked by the pendulum of the old clock, by the pulsations of the heart, by the motions of the tide, by the revolutions of the earth, and by every species of regular and perpetual motion; but all these things, wonderful as they are, must end with time.

Time, together with its concomitants, has wrought many wonders since the beginning. Time's mission is, to develop the wonders of God's creation, and well and faithfully has she performed her work; and still the task is unfinished; each moment unfolds some mystery that no previous moment could display. At a certain period of time—a very early period—man, the wonderful creature of time, began his rebellious course, and time has kept a silent watch over his wretched march down, down toward the end. Time has kindly given space for the operation of this fallen creature—space to repent of his misdeeds and amend his ways; but time is time, and nothing more; she furnishes no substance for her devotees, but gives warning by her flight, and passes on. She cannot tarry, and her benefits are only obtained by keeping pace with her steady motion. A minute lost is lost forever, no reparation can be made for time lost. All creation would go to atoms were it not for the perfection of the law that governs the vast creation of God. The sun rises and sets on time, the moon and stars vary not from the order in which the perfect law of the Creator ordained them. They are all on time.

Time is a gentle, loving mother that deals justly with all her children. If they are sick and in pain, she nurses them finally into health again, or else lays them to sleep in the cradle of death. She ends their woes in one way or another, just by gliding on in her gentle, silent motion toward the end—her own everlasting end—when “there shall be time no longer.”

Time is the offspring of eternity; it is as a side-track leading out from the main line, and back into it again; it distributes to earth the temporal blessings of God, and then, when its dispensations are finished, it will end its mission and enter into the bosom of eternity.

Man is the noblest creature of time, and time is his probationary state; but had not the counsel of eternity provided for his preservation unto everlasting duration beyond the limit of all other creatures of earth, he would cease to be when the earth and heavens pass away. Beyond this point "it doth not yet appear what we shall be," yet the children of God are assured that they shall be like their blessed Redeemer, and "see Him as He is."

J. E. W. H.

"HOME MISSIONS."

THE BAPTISTS IN SOUTHEAST ALABAMA.

Having spent several weeks visiting the churches and intermingling with the Baptists in this section of the country, I feel inclined to give the readers of "The Gospel Messenger" whatever benefit might arise from my experience and observation during the months of November and December, 1897.

Of course, when I say *Baptists*, I allude to the Baptists of the Primitive faith and order. I hope I love them fervently, and delight to be with them in their meetings and join with them in the solemn service and worship of God. As a rule, they are a poor people in this part of the State, and yet they are cheerful and contented, and very generous and hospitable toward brethren who visit among them. I first visited some of the churches in our own Associational bounds, preaching every day for ten days; and while the congregations were not very large, yet the meetings were interesting, and I hope were also profitable. I found those churches all in peace, and the bond of love and fellowship was delightfully visible.

I returned home after this little home circuit, and

served the regular meeting of the church at New Providence, in the absence of the beloved pastor, Elder F. G. Tisdale, after which I visited some of the churches of the Choctawhatchie Association, which churches are under the faithful watch-care of Elders J. J. Byrd and P. L. Thomas.

Turning south from Antioch, Barbour County, I reached Ozark, Dale County, in time to enjoy the monthly meeting of Pleasant Grove church, and to bid adieu to Elder J. W. Parker, who was on the eve of taking his departure for Shreveport, Louisiana, with the view of locating somewhere in that State or Texas. He had been a resident of Dale County for many years, and served one term of six years in the office of Judge of Probate, and for a long time as the faithful and efficient pastor of several churches. His removal is much lamented by the churches of his charge, and his place will be hard to supply with equal satisfaction to them. Elder Parker had engaged to serve the following churches, to-wit: Union (at Midland City), Pleasant Grove (Ozark), Bethlehem (Dale County), and Pisgah, Louisville (Barbour County). These are all prominent churches, composed of good people, and deserve the services of their preachers, and it is to be hoped that the Lord will send each of them a faithful pastor. The church at Bethlehem has chosen Elder E. D. Ivey to serve as pastor, and I hope he will be able to serve them; and as the Lord may direct, the other three churches named above will proceed to call for help to fill the vacancies caused by the resignation of Elder Parker.

Many changes have taken place among those people since my visits to them fifteen years ago. Several churches have been organized, and a number of ministers have been ordained, and are doing service in the vineyard of the blessed Master. While quite a number

of the old soldiers have laid aside their Christian armor and gone to rest from earthly care and toil, young recruits have been enlisted to supply their places in the royal army, and so the good work of the Lord still goes on. God's great and good work of grace is seen and felt by His people, nor is His counsel in the least disturbed by the contingencies of time. He has declared that He will be glorified in the earth and among the heathen, and who can hinder it?

I found some little disturbances among the brethren at one or two localities on the subject of the relative duties of churches and pastors; but I feel that God will overrule the matter to the good of all.

Surely there is no ground for long contention between brethren concerning a matter which is so plainly stated in the Scriptures. I think it possible that some of our dear ministers have been a little unfortunate in the manner of expressing their views upon this subject, as the objections raised are against the form of expression rather than against the matter under consideration.

Paul, the apostle, recommends *sound speech* that cannot be condemned; and he further admonishes the saints to lay aside all malice, and all guile, and hypocrisies and evil speaking. Such will prove a healing balm for the wounds inflicted by the tongues of careless talkers. Less talking and more walking seems to be necessary to the solution of the problem in dispute.

May the Lord bless His children with peace.

In love to all the saints, J. E. W. H.

THE CAUSE OF HARD TIMES.

There is so much complaint among the people of this nation of hard times that it strikes me very forcibly, as a common duty of all, to inquire of the Lord, "What

is the prime cause?" Now, I fully believe that this question is answered by the Holy Scriptures, and a little time will suffice to find a solution of it. Let us turn to the fourth chapter of the Prophecy of Hosea, and compare the present condition with the time and people therein referred to: "Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood."

The above dark catalogue of crime has been preserved on the sacred record, and stands to-day as a warning beacon to all the nations of the earth, as the cause of the dreadful effects which followed, and must and will follow as the result of every similar course of conduct. The inhabitants of that land, as a rule, were void of the knowledge of God, nor did they desire such knowledge; they did not like to retain God in their knowledge. Rom. i. 28. They were unmerciful. Rom. i. 31. They changed the truth of God into a lie, by perverting it. Rom. i. 25. Of all these virtues they were utterly destitute, and were guilty of all the crimes specified above, and many more, as stated in the first chapter of Romans and elsewhere in the Scriptures. And if they had thought to excuse themselves on the vain and wicked assumption that all their wicked acts were decreed of God, and must therefore be done, the plea would have been promptly intercepted and reprov'd by the following words: "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, and say, We are de-

livered to do all these abominations?" Jer. vii. 9, 10. What impudence! It were bad enough to do such things, and still worse to charge them to God's account. Having thus far endeavored to present the cause, let us turn and consider the effect: "Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, and the fish of the sea shall also be taken away." Hard times, is it not? Such times are beginning to come upon the people of our boasted "land of liberty," *and for a similar cause.*

That such wickedness as described in the above Scriptures actually abounds among the people of this nation, is apparent to all, and needs no argument to sustain the fact; but that this is the cause of the present condition of the people, of which so much complaint is made, is the point about which the people "strive with the priest." The ears of the people are constantly greeted with faithful warning upon this subject, yet they go on and on, as though they heard not the warning.

Hear the awful sentence of the God of heaven and earth! "Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy (cut off) thy mother." (Hos. iv. 5). So down came the people, prophet, priest and all, together; for there were "like people, like priest." (Hos. iv. 9). The ranks of the modern priesthood are amply supplied by recruits from the schools of men, but, while they speak many beautiful precepts, they are themselves practically perverse, and many of them fall into shameful reproach, and rather degrade than elevate the standard of the Christian profession. A preacher had better close his mouth forever unless he supports his moral precepts by his personal example. "Thou that teachest a man should not steal, dost thou steal?" Rom. ii. 21.

Now, I well know that the people of this country do not wish to be instructed on this line; they, like the Jews, are inclined to reject knowledge; yet may we not hope there is a very small remnant whose hearts are accessible, and whose desire is toward the God of nations? Are there not a few whose God is the Lord (Psa. cxliv. 15), and who can, by the grace of God, apprehend the true cause of the evils that are befalling the people? Oh! dear child of God, does not your very heart sicken at the desperate scenes transpiring before your eyes? Can you not fully realize that darkness has covered the earth, and gross darkness the people? Isa. lx. 2. How sad you must feel were it not for the promise, that, in the midst of this gloom, the Lord shall arise upon thee, and shed the beams of light and glory upon Zion, His chosen rest. Dear reader, have you this divine light? *Let it shine*, and remember that the darker the mantle of gloom that envelopes the earth, the brighter this God-given light will shine. Your God and everlasting Father has said, His glory shall be seen upon you. Do not complain of poverty, for you are immensely rich in faith, and heir of the kingdom which God hath prepared for them that love Him. James ii. 5.

J. E. W. H.

NOTICE TO OUR CONTRIBUTORS.

The space in "The Gospel Messenger" is very limited, and is sufficient to contain only a very small proportion of the communications sent to me for publication. I am therefore obliged to make a *selection* from such communications; and the prevailing *principle* upon which I make such selection are the following: 1st, *Scripturalness*; 2d, *Timeliness*; and 3d, *Brevity*. 1st. If an article seems to me *unscriptural*, I do not propose to publish it for any person or any consideration; I am

not spending all my means and time and powers and life to propagate what appears to me to be a contradiction of the Divine Scriptures of Eternal Truth. I feel a solemn responsibility to God for what I publish in "The Gospel Messenger." 2d. If an article is scriptural but *untimely*, I think it best to defer its publication until the general interests of our readers call for its appearance; and, being in constant communication with our members in all parts of our country, I ought to know, better than the most of our contributors, what is most needful and important to be published. 3d. An article may be both scriptural and timely, and yet so *long* as to make it altogether unreasonable to publish it in the limited space of "The Gospel Messenger." I have had articles on hand for many months, and some for more than a year (mostly, good experiences), to which the only objection is their great length. I have simply been unable to find room to publish them. There is always more matter on hand pressing for publication than the space of "The Gospel Messenger" will contain. I am consequently compelled to ask the patience and forbearance of our contributors. *Please always remember that a short article is far more likely to be published than a long one.* Scriptural, timely, and brief articles, I would be glad to have from any of our subscribers or readers at any time.

My great object is, by the aid of the Divine Spirit, to make "The Gospel Messenger" as true and good and as useful to our readers as I possibly can.

S. H.

QUESTIONS AND ANSWERS.

1—Q. How do you reconcile the two apparently inconsistent principles of Primitive Baptist teaching, that "you must do" and "you can't do"? A. These are not only fundamental but also, when properly understood, perfectly consistent principles of the doctrine of God our Saviour; and none but those who believe both of these principles are gospel characters—prepared to hear and receive and enjoy the gospel of the Son of

God. The first of these truths sets forth *the perfect holiness* of God and of His fellowship and service, of the high and holy Heaven where He specially resides and specially manifests His glory, and of all the angelic and human occupants of that blessed abode; and the second of these truths sets forth the *utter dependence* of sinful human beings upon the Triune God for His holy salvation. The Holy Scriptures declare that we must be born again (John iii. 7); that except we repent, we shall perish (Luke xiii. 3, 5); that if we believe not in Jesus, the Divine Saviour, we shall die in our sins—that without faith it is impossible to please God (John viii. 24; Heb. xi. 6); that without holiness no man shall see the Lord (Heb. xii. 14); that God is most holy, and of purer eyes than to behold iniquity, that He is the Sun of Righteousness, Light in whom dwelleth no darkness at all (Isa. vi. 3; Rev. iv. 8; Hab. i. 13; Mal. iv. 2; 1 John i. 5); and that the heavenly and eternal city of His special residence is of pure gold, with walls of crystalline jasper upon foundations of precious stones, and has gates of pearl, and that its street is of clear gold watered by the pure river of life proceeding out of the throne of God and of the Lamb; and that there shall in no wise enter into it anything that defileth, or worketh abomination, or maketh a lie, but those who are written in the Lamb's book of life, those who obey the commandments of God (Rev. xxi., xxii.). And yet the Holy Scriptures also declare that in the day when Adam and Eve ate of the forbidden fruit, they died—became dead in trespasses and sins (Gen. ii. 17; Eph. ii. 1); that all their children are in their likeness, by nature children of wrath, walking according to the prince of the power of the air, fulfilling the desires of the flesh (Gen. v. 3; Eph. ii. 2, 3); that all the children of men are gone aside, and together become filthy, that there is none that doeth good, no, not one (Psalm xiv. 2, 3; Rom. iii. 9—19); that every imagination of the thoughts of man's heart is only evil continually (Gen. vi. 5; viii. 21); that the whole head is sick, and the whole heart faint (Isa. i. 6); that the heart is deceitful above all things, and desperately wicked (Jer. xvii. 9); that the carnal mind is enmity against God, not subject to the law of God,

neither indeed can be (Rom. viii. 7); that the natural man receiveth not the things of the Spirit of God, for they are foolishness unto Him, neither can He know them, because they are spiritually discerned (1 Cor. ii. 14); that a corrupt tree cannot bring forth good fruit, but bringeth forth evil fruit, and is hewn down and cast into the fire (Matt. vii. 16—20); and that the wicked shall be finally consigned to everlasting punishment, everlasting fire, prepared for the Devil and his angels (Matt. xxv. 41—46; 2 Thess. i. 7—9; Rev. xiv. 9—11; xx. 11—15; xxi. 8). Now it is the very co-existence of these two great truths, the perfect holiness of God and the total depravity and helplessness of all the members of the fallen and sinful family of Adam, that demonstrates the truth of the *Christian* religion—that shows the indispensable need of a *Divine* salvation, from the guilt and power of sin, for every human being who reaches the heaven of immortal glory. The salvation of those who are dead in sins must be of the Lord, who, according to His special, everlasting love, and sovereign will, chooses, redeems, and regenerates His people, giving them His holy, incarnate Son to atone for the guilt of their sins by His death and to rise from the dead for their justification, and giving them His Holy Spirit to quicken them from the death of sin into the life of righteousness, to renew them in the spirit of their minds, to new-create them in the image of Jesus, to convince them of sin, righteousness, and judgment, to move them to supplicate God for His pardoning and purifying mercy, to reveal to them their interest in the salvation of the Lord Jesus Christ, to give them true repentance, and faith, and love, to work in them both to will and to do of His good pleasure, to teach them that their salvation is all of grace from beginning to end, to lead them into all truth, and to keep them by His mighty power through faith unto the fulness of God's salvation, in both soul and body, which shall be revealed to them in the last time—in the morning of the resurrection, when they shall see Jesus as He is and be like Him, and be accepted in Him, and abide forever in His holy and loving image and favor and presence and service, and give unto the Triune God all the glory of their salvation

(Psalms xcvi. 2; Jer. xxxi. 3; Isa. liii. ; Zech. xii. 10—14; xiii. ; Eph. i. 11; Matt. i. 21; Rom. iv. 25; v. 5, 17—21; vi. ; viii. ; 2 Thess. ii. 13, 14; Acts v. 31; xiii. 48; John i. 12, 13; iii. 3—8; v. 21, 25; vi. 37—51; x. 15, 16, 26—30; xvi. 7—14; xvii. ; 1 Pet. i., ii. ; Philip. i. 6; ii. 12, 13; 1 Cor. i. 26—31; xv. ; Gal. v. 22—24; Heb. xiii. 20, 21; 1 John iii. 2; 1 Thess. iv. 14—18; Rev. i. 5, 6; v. 9—14; vii.).

2—Q. Do the Primitive Baptists teach that there is no use to pray, and that, if you are going to hell or heaven, you'll go there anyhow? A. They do not; such a statement is a gross misrepresentation of their teachings. Primitive Baptists do not believe in an *anyhow* damnation nor in an *anyhow* salvation; they believe in only a *one-how* damnation, for unatoned for and *unrepented sin*, and only in a *one-how* salvation, by the sovereign, free, rich, and *reigning* grace of God, causing us to see our lost and ruined condition, and to cry unto God for mercy, and to repent of and hate and confess and forsake our sins, and to believe in the Lord Jesus as our Divine and precious, suffering, dying, risen, ascended, and glorified Saviour, and to love Him and His law and gospel and word and ordinances and people, and to desire, from the depths of our hearts, to serve and glorify Him evermore in our bodies and our spirits which are His. They believe that the salvation which Christ gives His people is a present, a holy, a blessed, and an everlasting reality; and that the Lord gives it, without money and without price, to every human being who hungers and thirsts, who longs and cries for it (Isa. lv. 1; Matt. v. 6; Luke xviii. 7, 13, 14; Rom. x. 13). They believe that such hungering, thirsting, longing, and crying are unmistakable evidences that God has already begun to work salvation in such a poor soul, and that He will certainly carry on this good work to perfection in the day of Jesus Christ (Matt. vii. 17, 20; John viii. 47; 1 John ii. 29; Philip. i. 6; ii. 12, 13).

3—Q. Did the divinity of Christ die on the cross? A. Certainly not; only His humanity died. There is but one God, and He is the Creator and Upholder of the universe, so that, if it were possible for Him to die, the entire universe would that instant be annihilated (Gen.

i. 1; Heb. i. 1—3). His proper name is Jehovah, the Self-Existent, Unchangeable, and Eternal Being (Exod. iii. 14; vi. 3). He inhabits eternity (Isa. lvii. 15), that is, lives eternally. In Isa. ix. 6, 7, Christ is called “The Everlasting Father,” or “The Father of Eternity”; this of course refers to His Divine Nature, and shows the impossibility of that Nature’s dying.

4—Q. Is it an important custom or duty for the believer to return thanks to God at each meal? A. It is; and those who fail to do so, disobey the plain precepts, and disregard the constant examples of Christ and His apostles (Matt. xxvi. 27; Mark viii. 6; xiv. 23; Luke xxii. 17, 19; John vi. 11, 23; Acts xxvii. 35; Rom. xiv. 6; 1 Cor. xi. 24; Eph. v. 20; Philip. iv. 6; 1 Thess. v. 18; 1 Tim. iv. 3, 4). When I visited the North-Eastern Associations and churches in May, June, and July, 1892, while I was pained to notice that regular family worship was *almost* universally abandoned, I was also glad to observe that the unusually extended grace pronounced before every meal was somewhat of an equivalent, reverent thanks being rendered to God for His numberless and unmerited mercies, and earnest supplications being addressed to Him for His temporal and spiritual blessings, all in the worthy and prevailing name of the Lord Jesus Christ. The viands served on the tables of our dear, hospitable brethren and sisters were delicious and wholesome; but the spiritual repast before each meal was even more nourishing and refreshing.

S. H.

EXTRACTS.

Phoenix, Ala., Jan. 15, 1898.

DEAR BROTHER MITCHELL:—I have neglected answering your highly appreciated letter till I am ashamed of myself. I hear from you and Sister Mitchell occasionally from brethren and sisters passing through here. I was glad to know that you were able once more to visit the church at Mount Pisgah and preach to them there, for I know Brother Satterwhite did enjoy it so much to have you with him at his home church. I was glad also to hear that you attended the Olive Association, and I do wish you could go among the brethren and talk and write and advise, for it seems to me that good advice from a precious father in Israel is more needful now than ever before in my day. It is truly distressing to hear brethren belittling one another, either through the press or any other way.

We are not taking "The Messenger," simply because we are not able to pay for it; but I was favored to see the one containing the obituary of our greatly beloved and aged Sister Hassell. I felt sad to think we should no more read comforting and cheering letters from her. Soon, like her, we shall all be called to lay our armor aside and get a final discharge from this present warfare, to go to our home in heaven and be with Jesus and be like Him in glory. O, happy thought!

I have just heard that another good old sister has passed away—Sister Sarah Floyd. She also will reap the joys of that rest where there is neither pain, trouble, nor sorrow.

Elder W. M. Bullard was over here a while this morning, and Brother Jack Folks also, and while they were conversing Brother Bullard said he had just received a letter from you, and it was so consoling to him that he wanted us all to hear it read. So we all sat around him and listened to the reading with as much joy and gladness as a family of children would to hear from their father. It really seemed more like a father writing to a son than anything else—it was so full of admonition, instruction, and the spirit of Christian love.

O, that we all could manifest that spirit of love for each other, and then there would not be so much wrangling among us.

May the Lord bless you and Sister Mitchell in your feeble and declining years.

Your sister in Christ,

MRS. E. F. WORTHY.

Silvey, Pa., Dec. 6th, 1897.

DEAR BRO. HASSELL:—It seems that the brethren and sisters are a little slow renewing their subscriptions to the "Gospel Messenger" in this section. I think it is more a kind of neglect than otherwise, for I hear of several that want to see me for that purpose. I will wait another month (as I have received but a few dollars as yet) before I remit. We ought to consider that it is no small thing in labor or expense to get out and keep up such a paper. I can't see how any Primitive Baptist can do without it at the price, but if we have subscribed for it and don't want it, then we should pay up and stop it. But if we want it, let us pay promptly and thus make it better. Let us look at it as it is: our paper, and the dear editor as a precious brother laboring at a small pittance from each. I do desire with all my heart that the "Messenger" be fully sustained; and it can be done and no one hurt.

In love,

E. C. THRASH.

Musella, Ga., Oct. 18, 1897.

DEAR BRO. HASSELL:—I have been a subscriber to the "Gospel Messenger" for a number of years. It is a great comfort to me to have it to read. I think it is the best paper I ever read. I feel really ashamed for not paying my past dues before now—hope it will not happen any more. I feel at heart to appreciate your kindness in sending it so long without pay.

I would love so much to see and hear you preach once more, for I enjoyed your sermon so much you preached at our church, Mt. Carmel.

Please find enclosed \$3 for the "Messenger," for all past dues, and send as long as it pays up for.

Brother Hassell, remember me in your prayers. Your unworthy brother, if one at all,

J. B. BLASINGAME.

Corinth, Ky., Oct. 22, 1897.

MY DEAR BRO. HASSELL:—After several months of careless delay and neglect on my part, I now enclose you money order for one dollar to pay for the "Gospel Messenger." I have been a subscriber for the "Messenger" for many years. I have never tired of perusing its pages, as I find so many soul-comforting pieces written by the different correspondents.

When I saw the sad announcement of the death of the beloved Respass, I greatly feared that his place could not be filled. Knowing that dear brother Mitchell was old and in feeble health, I felt fearful that the "Messenger" would finally fail to be so comforting to the Baptists generally. But thanks be to the God of Heaven, who is able to do all things, for the able gift as editor of the "Messenger." I consider it the ablest-edited religious periodical in the United States, both for sound doctrine and for the peace and unity of the Baptists everywhere. May the Lord put it into the hearts of all that are and have been receiving the "Gospel Messenger" to do their utmost to enable you to long continue editing the same; and may the grace of God abundantly bless you, and enable you to continue to labor for the peace and unity of the Zion of our God, is the prayer of a poor sinner.

A. F. SHERFY.

Linflatt, Texas, Dec. 6, 1897.

Elder S. Hassell—

DEAR BROTHER IN HOPE: I enclose you one dollar to pay my subscription for the "Gospel Messenger" for another year. It is a glorious paper to me; it is so full of good things that it is a feast to poor me, every number. I pray the good Lord to bless you with His Holy Spirit, to enable you to edit it for many years to come. Please pray for me and mine. Your least little brother in hope of a better life,

W. J. TRAWICK.

Conyers, Ga., Dec. 16, 1897.

Elder S. Hassell—

DEAR BROTHER: I have been taking the "Messenger" ever since its publication commenced, and have been pleased with it, and am still well pleased with it, though sorry to learn there are so many delinquents. I wish that every subscriber could feel that the success of the "Messenger" depended upon his promptness to pay up his or her subscription. People should round up their business once a year, and if we can't pay all of our debts, we should pay the small ones; then we would not have so many people to meet that we are owing. The amount for the "Messenger" is small compared to the amount of comfort we get from its pages. May the Lord enable you and your co-editors to go on with your work of love to the upbuilding of God's people and to the glorifying of His great name, is my desire.

ARNOLD WHITAKER.

Wax, Ga., Dec. 2, 1897.

DEAR BROTHER HASSELL:—I have been a reader of the "Messenger" from its first publication, and am often refreshed by reading its columns, and I feel that you are the right man in the right place. I almost invariably look for the editorials and read them with pleasure, and find comfort for my soul.

I remain your brother as ever,

ALFRED JOHNSON.

Thurman, Ga., Oct. 11, 1897.

Elder Sylvester Hassell—

DEAR BROTHER IN THE LORD: It is with a felt sense of unworthiness that I attempt to write you once more. We receive the "Messenger" regularly as an unmistakable evidence of your self-sacrificing love to the high and holy cause of our blessed Redeemer. Beloved in the Lord, it is my humble desire that the rich blessings of Heaven may rest upon you, that you may be long spared to wield that heavenly and loving influence over God's dear children scattered abroad. I do not feel right to receive and read your precious communications and all the good things the paper contains without any remuneration for your labor and kindness, so you will please accept one dollar, not as the subscription price, but as an evidence of my love to you as a dear servant of our God. I do earnestly desire to see you, if it could be so. I sometimes have a desire to write a little for the paper, but fear I may be wrong. Dear brother, I also send you two dollars to pay for one of your Teachers' Bibles, as I very much need one.

Affectionately, your poor brother in the afflictions of the Gospel,
as I hope, W. H. SMITH.

Quitman, Ga., Nov. 5, 1897.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST: As I am due you one dollar for the past year for the "Messenger," I will now send it to you. I hope you will pardon me for not sending it to you sooner; but as there are only two of us girls, and an afflicted mother to support, and times are so hard, I could not get it sooner. And now I will have to tell you with tears in my eyes, you will have to stop sending me the dear "Messenger." I had almost as soon give up one of our little family as it, for I love the blessed truths it contains, and then it is so much comfort to our dear mother in her afflictions, as she is never able to go to preaching; but we are not able to pay for it.

I hope God will bless you and give you grace and strength to bear all that He sees fit to put upon you. Pray for me, a poor sinner.
EMMA CRANE.

Of one thing every child of God may feel assured. The position in life in which God places him is the one in which he can do most to glorify God. Those who think they could serve God better in other stations are reflecting upon His wisdom. He understands the capability of every one of His servants.—*Selected.*

If I do what I may in earnest, I need not mourn if I work no great work on this earth. To help the growth of a thought that struggles toward the light; to brush with gentle hand the earth-stain from the white of one snowdrop—such is my ambition!—*George MacDonald.*

ETERNAL PEACE.

There sweeps no desolating wind
Across that calm, serene abode;
The wanderer there a home shall find
Within the Paradise of God.

OBITUARIES.

Lack of space *compels* us to request our subscribers to try to express, within about two hundred words, their accounts of the lives and deaths of friends, if they wish us to publish the notices in THE MESSENGER.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

WM. WILLIAMS.

My aged and devoted father, Wm. Williams, died at the home of his only daughter near Eclectic, Ala., Nov. 5, 1897, in his seventy-eighth year. For more than a year he had been on the decline, but had been confined to the bed only one month. All the medical attention and tender nursing did not relieve him. He seemed weary of life and longed to rest in the sinless land where the holy angels dwell.

He was married in 1846 to Eunice Stroud, by whom he had two children; one died in infancy. He joined the Primitive Baptist church at Mt. Gilead, Lee County, Ala., about thirty-four years ago, and lived a consistent member until his death. For several years previous to his death his infirmities were such he could not attend his meetings, but wanted all to go who could. It was a great pleasure to him to have the brethren visit him in his feeble and declining days. He leaves an aged wife and one daughter to mourn the loss, but we feel that our loss is his gain.

May the Lord help us to be resigned.

His daughter,

LIZZIE KELLEY.

J. N. CHILTON.

Only a few short months ago Newton Chilton was in the bloom and vigor of manhood. Now cold and lifeless he lies in the silent grave, where sooner or later we too must join him. Strange, death should claim one so young with so noble a character as his. With our weak human eyes we cannot see why it should be so, but God saw fit to take him and now he is no more, so I trust the family has become reconciled to His divine will.

He was an employee of the Nashville & Chattanooga Railroad Company, and while on duty fell from the cars and died in a few hours, far away from friends and loved ones, with no loving words to sooth the dying hours nor physical aid to alleviate the intense pain which must have been his to endure. Oh, how sad and sudden! Just the day before he parted with loved ones, little dreaming their separation was final and he would be sent to them a lifeless corpse. What a sad, trying time for his widowed mother, brothers, and sisters; and now, although their souls are pierced with sorrow, it is sweet nevertheless to think there is one more added to the ranks above, safely anchored on the eternal shore. He was born in August, 1870, and died in January, 1897, hence he was in his twenty-seventh year. But he is gone, his voice is hushed, his heart is still. He was a truthful, honest, noble young man; professed a hope in Christ at an early age, but a feeling of unworthiness caused him to

live out of duty. How often have I heard him express a desire to be good enough to unite with the Primitive Baptist church! His jovial, amiable disposition won for him friends wherever he went, and rendered him very popular among his many friends; he was known only to be admired by all. His remains were sent to his sister's in Nashville, thence to his mother's in Marshall County, Tenn., and interred in the family burying ground to await the second coming of Christ.

To the bereaved ones we would say, Cheer up! and trust alone in the promises of an all-wise God that, when the battles of life are over and death claims us for his victim, the broken links will all be reunited and broken circles will be again and forever complete; hoping ever to meet again on the mystic shores of the great hereafter.

Ah, yes, we hope to meet you there,
And clasp again your hand,
And hear God's praise breathed on the air
By saints with whom you stand.

MRS. H. D. FERGUSON.

MRS. E. A. FARRIOR.

Sister Elizabeth Ann Farrior, nee Hill, daughter of Whitman Hill, was born on the 26th of April, 1829, and died on the 31st of May, 1897. She was married to brother H. N. C. Farrior on the 24th of May, 1849, and joined the Primitive Baptist church many years ago, and was a devoted member.

She was the mother of twelve children, eight of whom preceded her to the grave. She was a most affectionate mother. Three daughters and one son, all grown and married except one daughter, are left to deeply mourn a loving and devoted mother's death. For several years she had been in feeble health, but at last death came suddenly and unexpectedly from heart failure, at her home in Furman, Ala., where she had lived a widow for eight years, with her unmarried daughter, who was her only companion, and who alone was with her to witness her sudden demise. Sister Farrior's death was so sudden that she did not speak, and before her terror-stricken daughter could call in help from neighbors in speaking distance, she breathed her last. The doctor, however, arrived a few minutes before she ceased to breathe, but too late to be of any service in restoring her.

We feel sure that our precious sister is with Jesus and loved ones gone before. Her faith was strong in God, and she died as she had lived, in the triumphs of that faith.

J. H. PUREFOY.

MRS. CATHARINE BOLENDER.

Mother Bolender was born in Clermont County, Ohio, on Sept. 3, 1807, and died April 9, 1897, being 89 years, 7 months, and 6 days old. She was married to Jonas Bolender in 1835 and removed to Fulton County, Illinois, about the year 1839, in which county they lived until their death. They both united with the Primitive Baptist church when the writer of this article was but a small boy, being about fifty years ago. From that day up to mother's death their home was a home for the old Primitive Baptists whenever they pleased to call. Mother was a consistent and worthy member,

always leaning on the strong arm of Jesus, her Saviour, in every time of trouble, and always ready to administer to the wants of the poor and afflicted, and always held in high esteem by all who knew her. She was the mother of eight children, five of whom survive her, namely, Lydia A. Millison, Daniel Bolender, Levi Bolender, Catharine E. Ratliff, and Mary A. Payne; twenty-six grandchildren and eleven great grandchildren. A funeral discourse was delivered by our beloved pastor, S. H. Humphrey, and he used as his text the following Scripture, "But I would not have you to be ignorant brethren, concerning them which are asleep, that you sorrow not even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thess. iv: 13, 14. And after a very appropriate sermon, the remains were followed to the cemetery by a large concourse of sorrowing relatives and friends, where they were laid to rest by the side of those of her husband, who preceded her to the grave about fourteen years, to await the resurrection morn, when the dead in Christ shall arise in newness of life, and their bodies shall be fashioned like unto His.

We hope to meet our father and mother in that better land where sin and sorrow shall be no more forever.

DANIEL BOLENDER.

MRS. N. V. MURRAY.

Sister N. V. Murray, daughter of Judge J. A. and Ann Childs, was born July 15, 1854, and died Nov. 4, 1897, being in the forty-fourth year of her life. She was married Dec. 21, 1894, to brother H. E. Murray, of Houston County, Ga. Jennie, as she was called, lived through youth single of choice; I have often heard her say that she didn't think she would ever marry. She united with the church at Bethel August 3, 1878, and was baptized by the writer the next day. Being single, she had only to seek to please the Lord, which she was ever zealous to do.

There was a great conflict in her mind in regard to uniting with the church, after she obtained a hope; therefore she suffered much chastisement and often forfeited her vows, all from a sense of unworthiness. Finally, on Friday night before she made the sacrifice Saturday, she had a dream, or vision, or presentation (for she hardly knew which) that if I preached Saturday from the Book of Ruth, and used the hymn in opening conference, "Broad is the road that leads to death," etc., that this should be an evidence to her that it was her duty to join. So, awaking or arousing, she accordingly renewed her vow. The time came, Jennie came, I came, and everything went on as though she had sent a messenger to tell me all about it; but we were several miles apart, and I knew nothing of the exercises of her mind until several years had passed away.

Jennie was always a great favorite with all who knew her; perhaps none were more dearly beloved and highly esteemed. She highly adorned the profession she made with good works. In youth she was vigorous, though small of stature. From the time of her marriage her health rapidly declined, until consumption closed her earthly career at the date above written. She was and died at her sister's, Mrs. Emma Blassengame's, in Crawford County, Ga., where she had gone on a visit. Her remains were brought to Butler, and, after services by the writer, her body was laid to rest with loved ones gone before. May the Lord abundantly bless and comfort the bereaved husband and family.

J. G. MURRAY.

MRS. E. P. JOHNSON.

By the request of her father-in-law, I send for publication the notice of the death of Mrs. E. P. Johnson, wife of Mr. William J. Johnson, of Martin County, N. C. The deceased was the daughter of James and Eugenia Cooper, and was born Oct. 21, 1858. She was married to her husband Dec. 30, 1880, and died Oct. 13, 1897. Although she never did unite with the church militant, yet she left us the very brightest evidence that she has joined the church triumphant. Her dear mother says of her that she was very kind, tender, and affectionate in her family and in the neighborhood in which she lived. She bore the reputation of a kind neighbor and one who always strove for peace, and seemed devoted to her husband and children, endeavoring to teach her children and bring them up in the nurture and admonition of the Lord. The writer knew her but to love her and to have the utmost confidence in her as being a child of God, and has often wished that she might be enabled to follow the Saviour in being buried with Him by baptism. She was willing to die and said she would soon be in glory. She leaves a husband, six children, an aged mother, and a brother and sisters to mourn the loss of such a lovely one. May the grace of Israel's God support them in their trial, and give them to meet where parting will be no more.

M. T. LAWRENCE.

BERRY ELIZABETH HAY.

Berry Elizabeth, infant daughter of Richard G. and Martha E. Hay, was born October 10, 1897, and died November 10, 1897,—loaned to earth for one short month, and in those few days who can tell how strong the ties had grown that now are severed?

“The mother kissed her child whose days are o’er.

Alas! too soon are fled

The irreclaimable dead;

We see them—visions strange—amid the Nevermore.”

And is it too soon? Parents, grandmama, in yearning to see it again, naturally your hearts cry out, “Yes, too soon.” But when a just and loving God shines through the shadow that has fallen upon you, in rapturous joy you will exclaim:

“Thou dost give, or dost withhold, as is best;

We give our hearts and leave with Thee all the rest.”

Blessed reconciliation, when will it come? Our Saviour blessed the infant, and in His arms it rests, free from the blights and sorrows of earth. Ere long, we hope to share with it the bliss of Heaven, when the sorrow-burdened past shall fade forever more.

N. C. L.

CHANGES OF RESIDENCE.

Brother J. F. Burtshaw has changed his residence from Rutland, Fla., to Cocoanut Grove, Dade county, Fla.

Elder T. J. Bazemore has changed his residence from Griffin, Ga., to Fayetteville, Ga.

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Williamston, North Carolina.

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The Gospel Messenger.

APRIL, 1898.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 20.

WILLIAMSTON, N. C., APRIL, 1898.

No. 4.

THE MASTER'S QUESTIONS.

“ Have ye looked for sheep in the desert—
For those who have missed the way?
Have ye been in the wild waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd see in the gloaming
The print of My wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb,
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no home, no clothing, no bread?
The Son of Man was among them—
He had nowhere to lay His head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
'Christ Jesus can make thee whole'?
Have ye told My fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shore of the 'Golden Land'?

Have ye stood by the sad and weary,
To smooth the pillow of death,
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door
And flitted across the shadows,
That I had been there before?

Have ye wept with the broken-hearted
In their agony of woe?
Ye might hear Me whispering beside you,
'Tis the pathway I often go.'
My disciples, My friends, My brethren,
Can ye dare to follow me?
Then, wherever the Master dwelleth,
There, too, shall the servant be.”

Furman, Alabama, January 31, 1898.

DEAR BROTHER HASSELL:—I found the enclosed lines among my papers that I had stored away years ago. I had copied them from somewhere, but the author is unknown to me, and I so marked it on the copy. The lines in sentiment are so in harmony with the impressions of mine that caused me to give up all to travel and preach for the last fourteen years, devoting all my time to it, that when I saw them in print I copied them for safe keeping and stored the copy away among a lot of other papers on file. In my travels I have carried out the sentiments, as far as I could, contained in the enclosed copy. And as it gave great joy and comfort to the isolated, wandering, sorrowing, and afflicted children of God, it filled my own soul with joy and a happy satisfaction.

I wish that I could spend my remaining days on earth alone in continuing in such work, but my age, and especially my bodily ailments, admonish me that I must stay more at home.

I had forgotten the writing of the copy and filing it away. In looking over my papers lately I came across it, and was so struck with it, as it was so in keeping with the feeling and sentiment of heart, that has actuated me so long, that I determined to send you a copy for "The Messenger," believing it would be read with interest by your readers, especially those who are in destitute regions, isolated from the household of God, as strangers and pilgrims in a barren land. It will be some comfort to them to know that they are not forgotten. And then, I trust the reading of the lines may animate and encourage our preachers to go out among the destitute more and more. There is a vast field open here. Truly, the field is "already white to the harvest," as Jesus said; and how slow we are, as a people, in lifting our eyes to look on that field, as Jesus commanded; and slower still, I fear, to *pray* the Lord of the harvest to send laborers into His harvest.

It may be that I forwarded a copy of the enclosed lines to Bro. Respass or to some one of our editors, but if they were ever printed in any of our papers I do not now remember it. Even if they were printed years ago,

I would like to see them in print again, with your approval, in "The Messenger."

Affectionately yours,

J. H. PUREFOY.

Brownwood, Texas, January, 1898.

DEAR BROTHERS AND SISTERS:—I visited Brother and Sister Purefoy in their once lovely home, Christmas. This home is now all dilapidated and sadly in need of repairs. Brother Purefoy has been a faithful soldier and is now tottering with age and can never hope to travel like he has in the past twenty years. His only chance for preaching the gospel will be through the columns of the different Primitive papers. He can't keep this up unless the brethren help him with their stamps. If any one will send him thirty cents in stamps I will send one of Brother Purefoy's photographs. I feel quite sure you who know Brother Purefoy will feel well paid when you get the photograph.

With best wishes to all, I remain

Your unworthy sister, LUELLA TANNEHILL.

Columbus, Georgia, January 15, 1898.

DEAR BROTHER MITCHELL:—I received your letter a few days ago and I cannot express to you the great comfort it was to me in my desolate and troubled condition. I had concluded that there were none who had been in such troubles of mind as I was having. A feeling sense of weakness, sinfulness, and ignorance, together with the doubts and fears that beset me, makes me feel very little.

Then come the impressions of mind and love that I have for brethren in Christ. Is it of the Lord indeed, and is it a fact that He has prepared such a worm of the dust as I am to preach the gospel of the Son of God? Am I, indeed, to act in such a high and holy capacity as preaching the gospel of Christ and feeding the flock of God? How can this be? It seems to me that I see so many of the brethren that could fill the place so much better than I can. These are some of the many questions and misgivings that arise in my mind—but I con-

fess I cannot help the impressions of mind I have to this work, and would get rid of them if I could. All the ease of mind I have is in reading my Bible or when I am with my brethren to talk and hear them talk of these heavenly things, and it seems as though I was in duty bound in this channel of life.

But, again, when I view the great responsibility of a true and faithful gospel minister and under-shepherd, I feel like I wanted to run away from it, but, at the same time, where shall I go and where could I hide? But, my dear brother, it does seem to me that if any one ever had a lawful excuse, I have, and yet none of my excuses seem to avail anything with my brethren, and I do not know what else to do but to submit myself to their judgment, feeling and believing that, if it is of the Lord, He will open up a way by which my family will be provided for. I am brought to the point where I have no other but the Lord in whom to trust. He has all power in heaven and in earth, and is everywhere at the same time. "If I ascend up to heaven, He is there; or if I take the wings of the morning and dwell in the uttermost parts of the sea, He is there."

Dear Brother Mitchell, I often think of you in your old age, and also of our beloved and lamented Elder L. B. Porter, and the trials that I have often heard him speak of, but out of them all the Lord has delivered him.

But I must close, by requesting the publication of the letter you wrote me.

Yours in love,

WARREN M. BULLARD.

Riverview, Alabama, December 16, 1897.

DEAR BROTHER HASSELL:—I notice in the December "Messenger," in your remarks upon the sins of individual Christians, you refer to 1st Thess. v. 19 ("Quench not the Spirit,") as one of the things that Christians can do. I want to say that I agree with you in your views as regards the "sin against the Holy Ghost," but it seems to me that the idea that individual Christians can "quench the Spirit" of Christ, which is within them, is as far from the teaching of the Scriptures as that only the children of God can sin against the Holy Ghost.

You say the Spirit here is compared to a flame. I think you are correct in this, for in Heb. it is said: "Who maketh His angels spirits, and His ministers a *flame of fire*."

What does the word "quench" mean? It means to *put out or to extinguish*. Can it be possible that a child of God can put out or extinguish the Spirit of Christ which is within him or her? I think not. I know that we read of men who "always resisted the Holy Ghost," and of others who "*could not* resist the Spirit, by which the Apostles spoke"; but the Spirit or Holy Ghost was always *in others* than those who resisted. We never read of men resisting the Spirit or Holy Ghost *in themselves*. Then if men cannot *resist* the Spirit in themselves, why should we suppose that they can and do *quench* it?

I am aware that this is the traditional view of this Scripture, and I had naturally supposed it was correct (although I could not understand it). But two or three years ago a different view was forcibly presented to my mind, and one that has since been perfectly satisfactory to me.

It should be noticed that this Epistle is not addressed to individual Christians, but to the "church" *as a body*. And what the apostle here says is to that church *as a body*, and not to individual Christians. Hence it is *a church* that can "quench the Spirit," and not an individual child of God. And, inasmuch as God makes His ministers *a flame of fire*," and as the "testimony of Jesus is the Spirit of prophecy," to "quench the Spirit" is to suppress, reject, ignore, or silence, or intimidate the gifts that the Lord has given to the church, just as has been done to thousands of the servants of God, in all ages of the world.

It should be noticed that the verse following this reads, "Despise not prophesyings," showing that the two passages are directly connected; and to my mind it is plain that a church can both "quench the Spirit" and "despise prophesying," by rejecting, suppressing, and ignoring the gifts which the Lord has bestowed upon it for its edification and comfort, just as the children of Israel rejected or "*refused* Moses," and as the Jews rejected

Christ, which caused Him to cry out: "O, Jerusalem, Jerusalem, thou that stonest the prophets, and killest them that are sent unto thee," etc.

It has become very common among the Baptists now-a-days for a church to set apart, by solemn ordination to the functions of the gospel, one of her members, and thus say by her actions that she recognizes such men as possessing ministerial gifts and qualifications, and then to ignore and reject such gifts by continuously calling, year by year, some other preacher to serve the church over their heads—thus cramping and trampling under foot, and destroying the influence, and dwarfing the energies and aspirations of those who they have said are gospel preachers.

Such churches say by their actions, here is a gospel preacher, but we don't want him; but if any other church will take him off our hands we will gladly dispose of him, *free gratis*. A church should never consent to the ordination of one of her members to the ministry until she, herself, is thoroughly satisfied *that he is* a gospel minister, though some other church should request his ordination, and unless such church has a pastor already, when she ordains one of her members to the ministry, she is in duty bound to accept him as her pastor, "Over the which the Holy Ghost has made him overseer." Or if a church receives a member by letter as an ordained minister of the gospel, she is under the same obligations to him. The modern practice of churches calling preachers to serve them (and often from a distance) who have preachers of their own at home, and members with them, is *far-fetched*, and without a semblance of divine authority. Of course, if a church has no preacher, and no material for one, it is her privilege to call and secure one. Or, if a church has more than one preacher, a choice between them is perhaps necessary; but the others ought to be called as assistants. Where a church has a minister who is aged or infirm, to that extent that it conflicts with his duties as a pastor, at his request an assistant pastor might be called to the mutual comfort of all. I once belonged to a church that had five ordained preachers, three of them brothers in the flesh. The eldest of these three brothers was the

pastor and had been for forty years, and there had never been but one call made during the forty years. I don't know where this practice of calling a pastor annually ever came from anyway. If it came from the Scriptures, then I have failed to read them correctly. The practice of calling a preacher annually, and of calling preachers from a distance, seems to have grown out of "my choice" or from carnal, fleshly preferences for certain preachers. And the Apostle Paul rebukes this spirit in his letter to the church at Corinth.

"For while one of you sayeth I am of Paul, and I of Cephas, and I of Christ, are ye not carnal and walk as men?" Who is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man."

"I have planted, Apollos watered, but God gave the increase." This very spirit of carnal, fleshly preferences for preachers has done more to retard the prosperity of the churches than any one thing. How can a church expect prosperity and blessing when she is continually ignoring the gifts that belong to her, and which the "Head of the church" has graciously given her, and her whole course in this matter a constant opposition to the teaching of the Scriptures?

In my first connection with the Primitive Baptists it was a rare thing that one of our preachers could be prevailed on to take the care of a church which had an ordained minister of its own; and if a preacher was serving a church, and such church should ordain one of her members to the ministry, or if one joined by letter, he promptly resigned. And preachers who have the proper respect for their brother preachers will do the same thing yet. But, oh, how things have changed! Now some will take a church any way they can get it, even with a *minority* call, and regardless of the feelings of brother preachers, or of the destructive tendency of such a course.

Churches in calling preachers ought to be unanimous, "of one mind," "striving together for the faith of the gospel"; but this object can never be accomplished by fleshly preferences, and being "puffed up for one against another"; and all our ministers ought in faithfulness

to rebuke such a course by refusing to accept such calls. If every member of a church must have his choice, where is any room for unity? The only safe rule is to be governed by the word of God, and when this is done, there is the "unity of the Spirit in the bond of peace"; and whenever a church is governed alone by the word of God, she will recognize and appreciate the gifts that the Lord has bestowed upon her, and she will not be seeking men of influence and ability. A preacher's influence may be measured by the respect and courtesy which is shown him by the members of his own church. It has been truly said that a "church cannot live without a preacher, neither can a preacher live without a church."

It is stated in the Acts that Paul and Barnabas "ordained them elders in every church"; and Paul says to Titus, "For this purpose left I thee in Crete, that thou shouldst ordain elders in every city," etc. This seems to have been the Apostolic rule—elders in every church. We nowhere read of churches calling preachers to serve them as pastors, as they had them at home. Those who travelled around and preached from place to place seem to have been either Apostles or evangelists, but each church seems to have had its own pastor at home. This is as it should be; for there are certain obligations resting upon both church and pastor. A pastor should know something of the condition of his flock, and a church should know something of the condition and walk of her pastor. Then it is the duty of the pastor to minister spiritual things to the church, and the duty of the church to minister temporal things to the pastor; and economy should be practiced by both church and pastor, and this can be best done by pastor and church dwelling close together. Besides, churches are exhorted to "obey them that have the rule over" them, and to "esteem them" (who labor in the word and doctrine) "very highly in love for their work's sake."

I would to God that our people could see these things as I see them, and that prejudice and selfishness might all vanish, and that the peace of Zion might flow as a river.

I trust that I have not written in a dictatorial spirit,

but with an eye single to the glory of God, and with a heart full of love to the dear old Baptists, and a fervent desire for the peace and prosperity of Zion. I could write much more on this subject, but will forbear for the present.

Let us take the Scriptures alone for our "rule of faith and practice," and relegate new things and the traditions of men to the past. Respectfully submitted.

Yours in much affliction, H. J. REDD.

[See editorial reply.]

A NEW CREATURE.

St. Joseph, Mo., September 20, 1897.

DEAR READERS:—By the permission of the editor of "The Messenger," I will submit for your perusal some thoughts that are manifest in reading the 17th verse of the 5th Chapter of 2d Corinthians: "Therefore, if any man be in Christ Jesus, he is a new creature; old things have passed away, behold, all things have become new." The first thought which arises here is that God's people are in some way in Christ Jesus. Paul says: "We are His workmanship, created in Christ Jesus unto good works," etc. (Eph. ii. 10). Again, "But of Him (God) are ye in Christ Jesus, who is made unto us wisdom, righteousness, sanctification, and redemption." (1 Cor. i. 30.) These references not only teach that God's children are in Christ Jesus, but they also teach how they became there—that they are created there, and that it is of God that they are there. I will cite you to one more Scripture to show the truth of this position. According as He (God) hath chosen us in Him (Christ) before the foundation of the world, that we should be holy and without blame before Him in love." (Eph. i. 4.)

Now, if any man be in Christ, he is a new creature! Here a question might arise as to what change man has undergone in this transformation. Is this fleshly man changed? No. The flesh is still sinful and possessed with carnal lusts and desires as it always was. It is still subject to death and dissolution, and will return to dust according to the decree of God. Bible readers remem-

ber that God told our primitive parents in the garden, "That the day thou eatest of the forbidden tree thou shalt surely die." This was not a corporeal death. The fleshly body did not die that day. For God cast them out or drove them, rather, from the garden. There was a death or separation which took place that affected men eternally—a death in sin of that principle in man which Paul calls the inner man. Paul says, "You hath He quickened (made alive) who were dead," etc. (Eph. ii. 1.) Christ says, "Verily, I say unto you, the hour is coming, and now is that the dead shall hear the voice of the Son of God, and they that hear shall live (John v. 25). The death from which man is here resurrected is the death that we died in our federal head the day he ate the forbidden fruit. And the man or principle of man that died then is by this generation or recreation made alive or quickened to life by God's Holy Spirit. Regeneration does not merely restore man to his primitive purity morally; for the death he died then affected him eternally, and his restoration must be an eternal one. Hence God loved and chose in Christ His people before the foundation of the world. Christ is the life of His people; and, as He is God and eternal, the life He gives to His people is eternal life. Christ says, "I give unto them eternal life, and they shall never perish. (John x. 28.) They are born of that "incorruptible seed (Christ), that liveth and abideth forever." (1 Pet. i. 23.) I wish here to make a remark concerning the resurrection of the body. This mortal body will die by reason of sin and return to the dust, and this death, I believe, affects the body eternally. But, blessed be God, He who conquered death, hell, and the grave, and rose a victorious conqueror, He said, "The hour is coming in the which all that are in their graves shall come forth. (John v. 28, 29.) Again, "The Spirit that raised Jesus Christ from the dead, shall also quicken your mortal bodies." (Rom. viii. 11.) The whole man will eventually be quickened into eternal life, and our bodies be made like unto His glorious body. (Philip. iii. 21.) David said, "When I awake in Thy likeness, I shall be satisfied" (Ps. xvii. 15). "For whom He did foreknow He also did predestinate to be conformed to the image

of His Son, that He might be the first born among many brethren." (Rom. viii. 29.) As all that pertained unto Christ was resurrected from the tomb, His people will all likewise be raised to dwell with Him through the ceaseless ages of eternity. "He is a new creature; old things have passed away; behold, all things have become new." This part of our text is rather a test as to whether we are in Christ Jesus or not. By it we are to measure ourselves. Men in a state of nature love sin and hate holiness. They are contented with the environments of this world. Their hearts are set upon the pleasures and riches that pertain to this world. Although they are conscious that they are not in a safe condition to die, they believe they have the ability to turn to God and repent and bring Him under obligation to save them. In other words, they believe that eternal salvation is conditional. Therefore, dear reader, if your desires and beliefs have not undergone a change, you are still without hope and God in the world. You are not in Christ Jesus, but are still in your sins, fast running the downward road to destruction. For, if you are in Christ, or if you are a Christian, you are a new creature; old things, such as your desires and beliefs concerning God and His salvation are changed; behold, all things have become new. No true Christian can believe from his heart that eternal salvation is conditional; for God has taught him differently in his experience. He has been made to discard that old false theory and to embrace the new doctrine of salvation by sovereign grace and mercy. All things have become new. His desires are new. The ball-room with its gaities has lost its charms. The house of true devotion, which he once hated, he now loves the best on earth. He delights more in the simple sweet story of Jesus and in His love than in all the animating stories of the fair, the shows, and the great enterprises of men. His companions and associates are new from choice. Behold, all things have become new. His hope, which once rested in his own ability, is now changed to that new and blessed hope in the merits of Christ. What a grand change!

Dear reader, have you experienced such a change? If

so, you are a blest character, and you are in Christ Jesus. I don't mean to leave the impression by what I have written that there are no Christians in conditional Babylon, who truly believe or are in Christ. But I do believe that every true Christian at heart is a new creature, although they may have been traditionized and so blinded in their minds that they give assent to conditionalism. But if you could hear their inward confessions and groans in their secluded, solitary meditations, they with their whole heart acknowledge to Jesus that He is their Saviour, although they may be in body associated with the vast stream of the human family who are running contrary to the teachings and examples of Christ. They are running backwards; their face is to Christ, their hearts are anchored there, although they are carried backward by the torrent in the broad way that leads to destruction.

For instance, I heard an old mother in Israel state that at one time in the course of her life she was connected with a Baptist church that under the influence of their able pastor drifted off into the means question; step by step they were traditionized. She said she would go to her meetings, and the preacher would say a great many good things, and wind up with an exhortation, telling of the good things they must do to be saved and to save others, which she said was an insurmountable burden piled upon her that caused her great unrest—she knowing from her inmost soul that there was nothing good that she could do. Oh, what a grievous burden had those lawyers heaped upon their Christian hearers, and would not so much as use their little finger to remove them! Old things had in reality passed away with these poor pilgrims; but yet these false teachers would still persist in heaping these old things with their pollution and stench upon them. But this old mother, when God saw fit to rescue her from this bondage and permitted her to enjoy the new and glorious gospel of Christ, would shout praises to His name. Here she found comfort. The sweet message of peace now came to her troubled soul, removing those tormenting doubts, causing her to look out of self unto Jesus as her worthiness, her righteousness. Her church meetings were now

a place of rest when those old things were lost sight of. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest; My yoke is easy, My burden is light." This is a new way. The King's highway, which the vulture's eye hath not seen, neither doth any evil beasts roam there, but the children of the Lord shall walk there. The Lord meets and communes with them in this new way. It is a straight and narrow way. Jesus says, "I am the way," etc. (John xiv. 6.) If you are in Christ Jesus, walk ye in Him. It is a new and high way, far above the corruptible things of earth. Oh, to be in Christ a new creature, is beyond our comprehension. To be possessed of eternal life is most glorious to contemplate. Nevertheless, dear reader, if old things have thus passed away with you and all things have become new, you are in Christ a new creature, and not only possessed of eternal life, but you will be permitted to live with Jesus, to sing His praises eternally, where pain, sorrowing, and sighing can never come. Oh that this may be our happy lot! L. MITCHELL.

Madisonville, Texas, February 3, 1898.

Elder S. Hassell—

DEAR BROTHER IN THE LORD: I have just read "The Messenger" for February, and while reading I repeatedly felt to exclaim: "Bless the Lord, O my soul."

"Thanks be unto God, which giveth us the victory through our Lord Jesus Christ," etc. Great good has been accomplished by "The Messenger" in the past, but surely its sphere of usefulness and power for good to the Israel of God is widening and increasing. If it were in my power I would certainly put quite a number of the January and February issues in the hands of non-subscribers, who, I especially desire, should read them. Your editorial in this (February) issue is, in my humble judgment, destined (*predestined*, I should say) to the accomplishment of great good. It supplies, in every part of it, a deeply felt want—a necessity, under existing circumstances. It is *light* in opposition to *darkness*, on every point touched. And, as you say, "The honest heart wishes to know and declare the truth, the whole truth, and nothing but the truth." But, though this

be true, the blinding influence and fetter-like power of unscriptural traditions are, with only too many, hard indeed to break.

May God enable you to continue your "work of faith and labor of love," steadfastly and unmovably until He call you, through "the door of death, unto Himself, and into "eternal joys."

And of Elder Mitchell I wish to say, that I could adopt the expression of your New York correspondent with one exception: "And while penning these lines my mind goes out in love to Elder William Mitchell. I presume it is because I have learned to love him for truth's sake. I have never seen him (this is the one exception), but many a time I have felt to praise God for His gift, and hope his last days may be his best days, and would say, 'Praise the Lord for His goodness, for His wonderful works to the children of men.'"

I saw Elder Mitchell and heard him preach twice, at the Primitive Western Association, held with Hopeful church, in Fayette county, Georgia, in 1866. I was then twenty-one years old, and newly a member of the church. In bidding me farewell, with others, Elder Mitchell, with an air of unaffected solemnity, said: "What is your name, again? (I told him.) Well, you are quite young, and I fear there are great trials in store for our young brethren." He then spoke some words of encouragement. I had read considerably after him, and an old aunt of mine had spoken to me of him as her favorite preacher, and I longed to see him and hear him preach. And as he sat in the pulpit at the Association, behind Elder Emanuel Britton, who was preaching the "introductory sermon," I gazed upon him—a tall, well formed body, with a perfectly formed head well poised upon it, and a clean-shaved, impressive and rarely handsome face, eyes deep blue, and expression of keen penetration, firmness, and gentleness alike; and in preaching this was the more clearly demonstrated; his eloquence, power and ease in preaching were to me, at least, modelistic. Such has ever been my memory of Elder Mitchell. But, after all, candor requires of me to confess that, later on, I was lead to fear, even seriously, that Elder Mitchell pandered too much to the theories

of "eternal, vital, actual union" and "absolute predestination of all things"; but not so now, thank the Lord. And among "the good works" he has performed was that of originating and presenting to our people "the Olive Constitution," which was the entering wedge to a much better work, which he virtually outlined in his short editorial on "Associations," in "The Messenger" sixteen years ago—"*The Abolishment of Organized Associations, as Unscriptural Religious Bodies.*"

He has proved he would a thousand times rather the name of Christ should be honored than his own; therefore, "standing upon the verge of the grave," he has gently but firmly led his church out of this traditional bondage. May the Lord, by His Spirit and word, powerfully impress all His true ministers to follow the blessed example of Elder Mitchell in this matter.

And of Elder J. E. W. Henderson, your other associate editor, I would speak most kindly and commendingly in a general way, and especially as to the scripturalness of his position regarding organized Associations, as expressed in the "Pilgrim's Banner" of November 1st, 1897. It is in no spirit of flattery—surely it is not—that I write these things of "The Messenger" and its editors, but with a heart of gratitude and praise to "the God of all grace." I humbly trust that is it, and in tears of true spiritual contrition and humble hope, I subscribe myself your poor, weak and humbly trustful brother,

J. C. DENTON.

NATIONAL UNION MEETING AT LURAY, VIRGINIA, ABANDONED.

At the regular meeting of Mount Carmel Old School Baptist church, at Luray, Virginia, on Saturday, December 18, 1897, the question as to the expediency of holding a national union meeting at that place in June, 1898, came up as a matter of reference, the same being a reference from July meeting, and which had not been brought up for the action of the church at any previous meeting. On motion, which received a second, the vote was taken on the question, the result of which was that Mount Carmel church would not hold the meeting.

Now, as some Baptists may wish to know the cause of the action of Mount Carmel church, we will say that it was because of the irregular way in which it was decided that we hold the meeting, together with the fact that a good many good brethren did not endorse it.

We will now say that the irregularity consisted in this: That the question of holding the meeting, which was suggested by our former pastor, Elder T. S. Dalton, at our July meeting, and made a matter of reference for August meeting, was not acted upon at all by the church, there being but two male members present at that meeting, namely, A. J. Huffman and J. W. Grove, consequently we could not take up any matter of business.

At the Association on the following Sunday afternoon, no report having been made relative to the union meeting, Elder T. S. Dalton, the Moderator of the Association, asked Brethren A. J. Huffman and J. W. Grove if they would have the union meeting; their answer was that they would. The meeting was then announced by Elder Dalton from the stand at the Association.

Now Brethren A. J. Huffman and J. W. Grove desire to say that they transcended their authority in answering the question under the circumstances.

Elder T. S. DALTON,
Acting Moderator.

J. W. GROVE, Clerk.

Charles Reade wrote his own epitaph, to be engraved upon a plain stone, as follows: "Here lie, by the side of his beloved friend, the mortal remains of Charles Reade, dramatist, novelist, and journalist. His last words to mankind are on this stone. I hope for the resurrection, not from any power in nature, but from the will of the Lord God omnipotent, who made nature and me. He created man out of nothing, which nature could not. He can restore man from the dust, which nature cannot. And I hope for holiness and happiness in a future life, not for anything I have said or done in this body, but from the merits and mediation of Jesus Christ. He has promised His intercession to all who seek it, and He will not break His word; that intercession, once granted, cannot be rejected; for He is God, and His merits are infinite; a man's sins are but human and finite. Him that cometh to Me, I will in no wise cast out."—*Selected*.

"I wish," whispered a friend, "I knew how to get rid of worrying cares." Well, here is the way: Cast them on Christ. "Cast all your care upon Him, for He careth for you" (1 Peter v. 7).—*Selected*.

UPWARD!

Upward, where the stars are burning,
 Silent, silent in their turning
 Round the never-changing pole!
 Upward, where the sky is brightest;
 Upward, where the blue is lightest,
 Lift I now my longing soul!

Far above that arch of gladness,
 Far beyond these clouds of sadness,
 Are the many mansions fair!
 Far from pain, and sin, and folly,
 In that palace of the holy,
 I would find my mansion there!

Where the glory brightly dwelleth,
 Where the new song sweetly swelleth,
 And the discord never comes;
 Where life's stream is ever laving,
 And the palm is ever waving—
 That must be the home of homes!

Where the Lamb on high is seated,
 By ten thousand voices greeted,
 Lord of lords and King of kings!
 Son of man, they crown, they crown Him!
 Son of God, they own, they own Him!
 With His name the palace rings!

Blessing, honor, without measure,
 Heavenly riches, earthly treasure,
 Lay we at His blessed feet!
 Poor the praise that now we render;
 Loud shall be our voices yonder,
 When before His throne we meet.

—Bonar.

He who rightly divides the Word of God must of necessity often utter plain warnings to the wicked—terrible warnings. The Bible abounds with such. But beneath them all is a vein of tenderness and pity. Jesus denounced Jerusalem in scathing words for its sins, but wept at the thought of the punishment which was to overtake it. If His heart had not been pained by the truth He uttered, His lips would not have been fit to speak it. We who preach have no business to hurl God's awful warnings and denunciations against sinners unless we can feel a tender pity for the impenitent. A preacher who can preach a sermon on the love of Christ without manifesting tender emotions is out of harmony with his theme, but not more so than one who can preach on the everlasting punishment.—*J. R. Miller.*

Set out in the very morning of your lives with a frank and manly determination to look simply for what is right and true in all things. . . . This is the only way to know God's will and do it. You may not find it at once, but you have set your face in the true direction to find it.—*J. J. Taylor.*

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
WM. M. MITCHELL, Opelika, Ala. } EDITORS.
J. E. W. HENDERSON, Luverne, Ala. }

Parties desiring to communicate with either of the Editors of the MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER, should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those to whom it is more convenient, can hand or send dues and correspondence for THE MESSENGER to Elder Mitchell, Opelika, Ala., who will take pleasure in serving them.

Elder Henderson will continue to act as General Agent for THE GOSPEL MESSENGER, and remittances may be handed or sent to him by those choosing to do so.

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. iii. 16, 17.

MODERATION.

“Let your moderation be known unto all men. The Lord is at hand.”—Philip. iv. 5.

The word here rendered, “moderation,” means reasonableness, considerateness, courtesy, fairness, gentleness, patience, and forbearance; in 2 Cor. x. 1, the same word is rendered, “the gentleness” of Christ. Every child of God has this noble principle of his Heavenly Father in him; and the Apostle Paul, in the text, exhorts him to exercise, to manifest it unto all men (of course, especially to his brethren), remembering that the Lord, the all-seeing and righteous Judge of *all* men, and the Sovereign Disposer of all events, is always at hand, and is working all things together for the good of His people and the glory of His name. Paul had just urged the saints at Philippi to harmony and helpfulness and joy in the Lord; and he adds: “Be careful (that is, over-anxious) for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

True religion is more real than verbal, more vital than mechanical, more spiritual than ceremonial; and all those human beings who are blessed of the Lord with real, vital, spiritual religion should always manifest the considerateness, gentleness, and forbearance of Christ towards those who agree with them in fundamental truths, but differ from them in words, arrangements, and forms not plainly set forth in the New Testament Scriptures. Christ severely denounced the Pharisees, who sacrificed the spirit to the letter, higher to lower duties; who scrupulously strained out the small unclean gnat from what they were about to drink, but unscrupulously swallowed the large unclean camel; who spent all their zeal in tithing insignificant garden vegetables, mint, anise, cummin, and rue, while they utterly neglected the weightier matters of the law, judgment, mercy, faith, and the love of God; and who selfishly, ambitiously, and covetously compassed sea and land to make even one proselyte (Matt. xxiii.; Luke xi.). No child of God should imitate the Pharisees in any of these respects. Extremes are dangerous and should be avoided. Virtue carried to excess runs into vice. "Without moderation justice becomes severity, cautiousness suspicion, amiability weakness, economy avarice," and faithfulness fanaticism. Light, air, water, and bread are necessities; but too much light would blind us, too much air would chill us, too much water would drown us, and too much bread would poison us (Prov. xxv. 16). A little indulgence to others, and a great deal of distrust of ourselves are among the most noble and edifying qualities of humanity and of Christianity. Mere head "knowledge," egotistic, superficial, and pretentious, without love, "puffeth up" with empty self-importance, poisons and destroys; but "charity," true love of God and man, "edifieth," builds up each member of the body of Christ (1 Cor. viii. 1—3). Spiritual graces are more important, precious, beneficial, and God-honoring than mere intellectual gifts; and the chief of all the graces is charity—humble, guileless, gentle, unselfish, unenvious, unsuspicious, unirritable, patient, hopeful, unfailing love, the inmost essence of God, of the law, of the gospel, of true religion, and of heaven (1 Cor. xiii.; 1 John

iv.; Matt. xxii. 36—40). The partial, imperfect knowledge of time will soon vanish away in the full and perfect light of eternity; but love is immortal. None of us are infallible; the wisest are the humblest. We should think soberly (moderately, sensibly), of ourselves, and more highly of our brethren (Rom. xii. 3, 10); and remembering that they may be as intelligent, conscientious, and spiritual as ourselves, if not more so, and that Christ has loved and died for them, and that each one of us must give account of himself to God, we are to bear with them in unceasing tenderness in regard to differences of food and of days and all other unessential matters, and thus follow after the things which make for peace, and things wherewith we may not overthrow but edify another (Rom. xiv.), and thus be mutually helpful in building up all the members of the body of Christ in love (1 Cor. xii; Eph. iv.). Such was the dying prayer of our dear Redeemer (John xvii.); such is the great object of all the Apostles in their Epistles, and of all the gifts in the church (Eph. iv. 1—16).

The application of these divine and eternal principles to the present condition of Primitive Baptists would make all of us gently, tenderly, and perpetually forbearing towards each other in regard to differences of expression in giving our views of the deep mysteries of predestination and regeneration, and in regard to differences of practice in the matter of holding Associations and of the literal observance of feet-washing, and of the method of supporting the ministry. The wisdom that engages in "bitter envying, strife, and confusion, is earthly, sensual, and devilish; while the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." James iii. 14—18. On all controverted subjects, let us search the Scriptures more prayerfully and diligently, and beg the Lord to give us more light upon them and more love for one another.

S. H.

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain.—*Drummond*.

QUENCHING THE SPIRIT.

1 Thes. v. 19.

REPLY TO ELDER H. J. REDD.

Elder Redd has written in a very brotherly and faithful manner; and I hope to have grace to reply in the same Christian spirit.

His remarks in regard to the relations of pastors and churches seem to me to be scriptural and highly important; and only when acting in accordance with the Scriptures can churches expect true peace and prosperity. In my section of country the call of a pastor of a church is unanimous, and for life, or until the pastor himself resigns the care of the church; and when an elder is a member of a church, he is pastor of that church; and where two or more elders are members of the same church, either that one who has been a member the longest is sole pastor, or they are all joint pastors and maintain that relation in unbroken love and peace. As for a spirit of envy and jealousy among our preachers, the Lord be praised that I have never seen but very little of it; the Primitive Baptist ministers with whom I am intimately acquainted manifest, by their genuine humility and preference of others to themselves, that they are richly endowed with the beautiful, meek, and lowly spirit of the Lamb of God whom they preach and whom they delight to follow. They feel that they themselves are the least in their Father's house, and they esteem their brother preachers more highly than themselves. And they try to serve their churches lovingly and faithfully, at a great sacrifice of time and labor and means, whether their churches minister to them of their carnal things or not—thus, in this grovelling and mercenary age, exhibiting the high, unselfish, and unworldly motives of the laborious and self-sacrificing Apostle of the Gentiles, whose heavenly example and teachings have sunk with deep weight into their hearts. Of course it is the scriptural duty of churches to minister of their carnal substance to those who minister to them of their spiritual things; and, as brother Redd

says, it is very desirable that a pastor should live near enough to the members of his church for mutual visitation, acquaintance, and helpfulness.

It may be seen from what I have said, that I do not at all object to Brother Redd's *application* of Paul's injunction to "quench not the Spirit"; but I do not think that the injunction should be *limited* to that application. The limitation is not in the text, and I do not feel authorized to put it there. I believe that ignoring or silencing a ministerial gift is only *one* of the many ways in which the children of God may "quench the Spirit" in the sense intended by the Apostle. The paragraph of my article in "The Gospel Messenger" of December, 1897, to which Brother Redd specially refers, is as follows:

Our brethren who maintain that the children of God can blaspheme the Holy Ghost fail to observe the distinctions, clearly given in the context, between "blaspheming" and "resisting" and "vexing" or "grieving the Holy Ghost" and "quenching the Spirit." The corrupt and viperous Pharisees, notwithstanding the light of Christ's wondrous words and works, blasphemed the Holy Ghost in Christ, calling Him an unclean spirit, and they never would be regenerated or forgiven (Matt. xii. 22-37; Mark iii. 22-30). The stiff-necked Jews, uncircumcised in heart and ears, "resisted the Holy Ghost" in the prophets, in Christ, in Stephen, and in the Apostles, and persecuted and slew these inspired men, but some of these Jews, such as Saul of Tarsus, might afterwards be regenerated and forgiven (Acts vii. 51, 52; Neh. ix. 29, 30; Acts ix.; Luke xxiii. 34; Matt. xii. 31). While the elect, redeemed, and regenerated children of God may, by rebellion, disobedience, neglect, falsehood, dishonesty, filthiness, bitterness, wrath, clamor, evil speaking, covetousness, and jesting, "vex" or "grieve" (the original words mean the same) "the Holy Spirit," "by whom they are sealed unto the day of redemption," that is until the resurrection of their bodies (the Holy Spirit being here compared to a dear Friend, who, when displeased, hides His face or frowns upon the loved ones who offend Him, but still never will utterly forsake them), Isa. lxiii., lxiv., Eph. iv. 30 with all the Epistle. And the children of God, by not using and manifesting the graces and gifts of the Divine Spirit, may for a while "quench" His holy influences in their hearts, dim the light and chill the warmth of His presence within them (He being here compared to a holy flame, Matt. iii. 11; Acts ii. 3), 1 Thess. v. 19; but the whole Epistle shows that this divine light and warmth within them will never be utterly extinguished, for they are the elect, redeemed, and regenerated children of God, and will be preserved blameless until the coming of

Christ. The inspired writers do not command the children of God not to "blaspheme the Holy Ghost" or "resist Him" by murdering His ministers, for these things the regenerate will never do; but they do command them not to "grieve the Holy Ghost" or "quench the Spirit," for these sins those born of the Spirit, and in whom He dwells, may commit.

Of the twenty-one Epistles in the New Testament, only two (1st and 2d Thessalonians) are addressed to a church; that to the Galatians is addressed to the churches of Galatia; the 1st Epistle to the Corinthians is addressed not only to the church at Corinth but also to "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours"; and the 2d Epistle to the Corinthians is addressed to the church at Corinth, "with all the saints which are in all Achaia"; fourteen of the other Epistles are addressed either to particular individuals or to the saints; and the Epistle to the Hebrews and the 1st Epistle of John are addressed to no one by name, whether churches or saints. Thus none but Paul's earliest-written Epistles (1st and 2d Thessalonians) were addressed to one particular church; and that church, like all other churches, only as composed of individual members, was a nonentity. All the acts of a church, in either refusing or receiving a minister, are the acts of its members—the majority of its members determining the action of a church. The doctrine and experience stated in the first chapter of the 1st Epistle to Thessalonians—the doctrine of their election and call of God, and their experience of faith and love and hope—seem to apply to the individual members of the church at Thessalonice; as also do the exhortations in the last chapter, to watch, and be sober, and to comfort and edify one another, and to esteem their ministry, and be at peace among themselves, and to follow that which is good, and to rejoice evermore, pray without ceasing, and in everything give thanks, to quench not the Spirit, and despise not prophesyings, to prove all things, hold fast that which is good, and abstain from all appearance of evil. I think that all the people of God, whether united in a church organization or not, should obey these holy and blessed precepts of the inspired Apostle. I heartily approve of Brother Redd's suggestion as to the importance of considering the context; but the context

is both before and after the text; and I think that one can quench the Spirit, that is, dim the light and chill the warmth of His presence within them, by not praying to God for His guidance and support, and not giving thanks to Him for His mercies, and in other ways, as well as by disesteeming the ministrations of His poor servants.

The word "*quench*" is not properly applicable to a *person*, but to a *thing*—to *fire*, which has both light and heat; thus plainly showing that the Apostle by the use of this word did not mean the *person* of the Holy Spirit, but the *graces* or *gifts* of that Spirit. He uses the same word in Eph. vi. 16—"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked"; and here the application is to the *evil influences* of Satan, just as the application in 1 Thess. v. 19 is to the *good influences* of the Divine Spirit. And so in 2 Tim. i. 6, Paul exhorts Timothy to "stir up the gift of God which is in thee"; and the word here rendered to "*stir up*" means literally to "*rekindle*," that is, not to quench or allow to remain dormant. I have often, when going out to walk, apparently and temporarily quenched a fire in the fire-place of my study, so that there seemed to be no light and no heat remaining; but the fire was only dormant, and, when I returned, I found it burning brightly, or it could be easily made to burn by being properly stirred. And I have seen that the same thing is true of spiritual graces and gifts. Our Heavenly Bridegroom, though loving us with an everlasting love, yet withdraws from us the sweet manifestations of His presence and love if we indulge in spiritual sleep and do not lovingly obey Him (Cant. v. 2—8; Rev. iii. 20; Jer. xxxi. 3; Ps. lxxxix. 30—34; John xv. 9; xvii. 23—26). The Lord perpetually dwells in His people, and never utterly leaves or forsakes them, though He may sometimes seem to do so (Isa. lvii. 15; liv. 8—10; John xiv. 16, 17; 1 Cor. vi. 19; 2 Cor. vi. 16; Heb. xiii. 5; 1 John ii. 27); and the Apostle Paul accommodating his language to our infirmities, and comparing the Holy Spirit to a tender human friend, exhorts the members of the body of Christ not to "grieve (pain or distress) the Holy Spirit of God,

whereby they are sealed unto the day of redemption" (Eph. iv. 30), that is, not to treat our Divine Friend in a manner which would grieve a true and dear human friend, and cause him at least apparently and temporarily to cease manifesting his friendship to us; and, from the preceding and the succeeding context it seems clear that the Apostle means by such unworthy treatment of the Holy Spirit disobedience to His precepts in the Scriptures and His promptings in our hearts (for the Spirit in the word is the same as the Spirit in our hearts)—such disobedience as falsehood, anger, giving place to the Devil, dishonesty, corrupt conversation, bitterness, evil speaking, and resentment. As these forbidden vices are the very opposites of the virtues enjoined in 1 Thess. v., I think that the Apostle means the same thing by "Grieve not the Holy Spirit," in Ephesians as he means by "Quench not the Spirit" in 1st Thessalonians, the figures only being a little varied. The Holy Spirit is often compared in the Scriptures to wind and water and fire; and, as these natural elements are either resistible or irresistible according to the ordination of the God of providence, so I believe that the promptings of the Holy Spirit in our hearts are either resistible or irresistible according to the ordination of the God of grace. In the matter of our regeneration, man's will is not concerned (John i. 13), and the work of the Holy Spirit is irresistible, and so in every other matter when God wills that His influence shall be irresistible; but in every case when God does not will that the influence of His Spirit shall be irresistible, such influence is resistible, and the children of God disobey His precepts and promptings, and apparently and temporarily grieve His Holy Spirit, and quench His enlightening, warming, and purifying influences. The Scriptures and experiences of all of the people of God abound with proofs of these facts. In the very instance to which Brother Redd applies the quenching of the Spirit (to the ignoring and silencing of a ministerial gift in a church), the members guilty of this offence have already ignored and silenced the gentle promptings of the Spirit in their own hearts in regard to the matter; for if they are the children of God, the Holy Spirit always dwells in them, and guides them into

all truth, and therefore certainly prompts them to receive with humble thankfulness the least gift, whether natural or spiritual, of their Heavenly Father (John xiv. 16, 17; xvi. 13; 1 Thess. v. 18; James i. 17).

I do not doubt that Brother Redd's explanation of "quenching the Spirit" is original with him; but I can trace it back one hundred and fifty years in the Baptist church. *It is one of the many applications of this text given by John Gill in his Exposition of the Scriptures, published in 1748, and given by nearly all commentators since that time.* In accuracy and fullness of doctrinal, experimental, and practical knowledge on this subject, I have never seen or heard anything that equals Gill's interpretation of the 19th, 20th, 21st, and 22d verses of the fifth chapter of 1st Thessalonians. I very much regret that Gill's Commentary on the Scriptures is out of print, and that where a set is once in a while found for sale, it cannot be bought for less than about twenty dollars; for I would be very glad if every Primitive Baptist minister, who heartily desires to know the true meaning of the Scriptures, and who prefers solid truth to empty speculation, not only owned but diligently used this most sound and most instructive work, of course comparing Gill's explanations with the Scriptures and with his own experience. I will now give Gill's interpretation of the four verses just mentioned, 1 Thessalonians, Chapter V.

GILL'S EXPOSITION.

1 Thessalonians, Chapter V.

Verse 19. Quench not the Spirit.

Quench not the Spirit—By which is meant, not the person of the Spirit, but either the *graces* of the Spirit, which may be compared to light, and fire, and heat, to which the allusion is in the text; such as faith, which is a light in the soul, a seeing of the Son, and an evidence of things not seen; and love, which gives a vehement flame, which many waters cannot quench; and zeal, which is the boiling up of love, the effervency of it; and spiritual knowledge, which is also light, and of an increasing nature, and are all graces of the Spirit: and though these cannot be totally extinguished, and utterly put out and lost, yet they may be greatly damped; the light of faith may become dim; and the flame of love be abated, and wax cold; the heat of zeal may pass into lukewarmness, and an indifference of spirit; and the

light of knowledge seem to decline, instead of increasing; and all through indulging some sin or sins, by keeping ill company, and by neglecting the ordinances of God, prayer, preaching, and other institutions of the gospel; wherefore such an exhortation is necessary to quicken saints, and stir them up to the use of those means, whereby those graces are cherished and preserved in their lively exercise; though rather the *gifts* of the Spirit are intended. The extraordinary gifts of the Spirit, bestowed on the Apostles at the day of Pentecost, are represented under the symbol of fire, to which perhaps the Apostle may here have some respect; and the more ordinary gifts of the Spirit are such as are to be stirred up, as coals of fire are stirred up, in order that they may burn and shine the brighter, and give both light and heat, 2 Tim. i. 6, and which may be said to be quenched, when they are neglected and lie by as useless; when they are wrapped up in a napkin, or hid in the earth; or when men are restrained from the use of them; or when the use of them is not attended to, or is brought into contempt, and the exercise of them rendered useless or unprofitable, as much as in them lies. And even private persons may quench the Spirit of God, His gifts of light and knowledge, when they hold the truth in unrighteousness, imprison it, and conceal it, and do not publicly profess it as they ought.

Verse 20. Despise not prophesyings.

Despise not propesyings.—Or prophecies: The prophecies of the Old Testament concerning the first coming of Christ, concerning His person, office, and work, His obedience, sufferings, and death, His resurrection from the dead, ascension and session at God's right hand; for though all these are fulfilled, yet they have still their usefulness; for by comparing these with facts, the perfections of God, His omniscience, truth, faithfulness, wisdom, etc., are demonstrated, the authority of the Scriptures established, the truths of the gospel illustrated and confirmed, and faith strengthened; and besides, there are many prophecies which regard things to be done, and yet to be done under the Gospel dispensation, and therefore should not be set at naught, but highly valued and esteemed: also the predictions of Christ concerning His own sufferings and death and resurrection from the dead, and what would befall His disciples afterwards with many things relating to the destruction of Jerusalem, His second coming, and the end of the world, these should be had in great esteem; nor should what the apostles foretold concerning the rise of antichrist, the man of sin, and the apostacy of the latter days, and the whole book of the Revelations, which is no other than a prophecy of the state of the church from the times of the apostles to the end of the world, be treated with neglect and contempt, but should be seriously considered, and diligently searched and inquired into. Yea, the prophecies of private men, such as Agabus, and others, in the apostles' time, and in later ages, are not to be slighted; though instances of this kind are rare in our times, and things of this nature should not be precipitantly, and

without care, given into: but rather prophesyings here intend the explanation of the Scriptures, and the preaching of the Word, and particularly by persons who had not the gift of tongues, and therefore men were apt to despise them; see 1 Cor. xiii. 2, and xiv. 1, 3, 4, 5, 24, 31. Just as in our days, if persons have not had a liberal education, and do not understand Latin, Greek, and Hebrew, though they have ministerial gifts, and are capable of explaining the Word to edification and comfort, yet are set at naught and rejected, which should not be.

Verse 21. Prove all things; hold fast that which is good.

Prove all things.—That are said by the prophets, all the doctrines which they deliver; hear them though they have not the gift of tongues, and all desirable advantages; do not reject them on that account, and refuse to hear them, for so many useful men may be laid aside, and the Spirit of God in them be quenched; try their gifts and attend to their doctrines, yet do not implicitly believe everything they say, but examine them according to the Word of God, the test and standard of truth; search the Scriptures whether the things they say are true or no. Not openly erroneous persons, and known heretics, are to be heard and attended on, but the ministers of the Word, or such who are said to have a gift of prophesying; these should make use of it, and the church should try and judge their gift, and accordingly encourage or discourage; and also their doctrines, and if false, reject them, and if true, receive them. *Hold fast to that which is good;* honest, pleasant, profitable, and agreeable to sound doctrine, to the analogy of faith, and the Scriptures of truth, and is useful and edifying, instructive both as to principle and practice; such should be held fast that no man take it away; and be retained, though a majority may be against it, for the multitude is not always on the side of truth; and though it may be rejected by men of learning and wealth, as Christ and His doctrines were rejected by the Scribes and Pharisees, and rulers of the people; and though it may be reproached as a novel, upstart notion, or a licentious one, since these were the charges against the doctrine of Christ and His apostles; and though it may be attended with affliction and persecution, yet none of these things should move from it, or cause to let it go.

Verse 22. Abstain from all appearance of evil.

Abstain from all appearance of evil.—Of doctrinal evil. Not only open error and heresy are to be avoided, but what has any show of it, or looks like it, or carries in it a suspicion of it, or may be an occasion thereof, or lead unto it; wherefore all new words and phrases of this kind should be shunned, and the form of sound words held fast; and so of all practical evil, not only from sin itself and all sorts of sin, lesser or greater, but from every occasion of it, and what leads unto it, and has the appearance of it, or may be suspected of others to be sin, and so give offence, and be a matter of scandal.

I desire to repeat that it seems to me that Brother Redd's remarks in regard to pastors and churches are

not only Scriptural but also of extraordinary importance, and I believe that it would be wise in all of our people to give his loving and faithful words earnest heed. O that the great Head of the church would pour out upon the members of His mystical body an abundance of the humble, loving, and lovely Spirit of Christ, and build them up into a more visible unity, and bless all the churches of the saints with spiritual peace, fellowship, and prosperity!

S. H.

PREDESTINATION.

“Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain.”—Acts ii. 29.

“For of a truth against Thy Holy Child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and people of Israel, were gathered together to do whatsoever Thy hand and Thy counsel determined before to be done.”—Acts iv. 27.

It is because of the general principle of predestination being set forth in the above texts that we have placed them at the head of this article, rather than from any design of commenting upon everything contained in them.

It is asserted by the first text given that Christ Jesus was delivered by the determinate counsel and foreknowledge of God, but that “wicked hands” have taken, crucified, and slain him. By this we may learn that the wickedness of His crucifiers was none the less because of His being delivered by the determinate counsel and foreknowledge of God. The motives of His crucifiers, and the purpose of God in the matter, were entirely different. Their motives were wicked and their work was murderous, but God determined to defeat their purpose and accomplish His own counsel. Their accountability was not destroyed by reason of defect in their design. One great objection which some have urged against the doctrine of election and predestination is, that it destroys the accountability of man, and makes God the author of man’s sin. But this is simply a misconstruction of the doctrine and not the doctrine itself. God’s predestination, determinate counsel and foreknowledge in the crucifixion of Jesus is true, and so

also is the wickedness and accountability of man a truth. One does not conflict with or destroy the other. When the Apostle Paul presented the complete sovereignty of God, as displayed in election and predestination, he seemed to anticipate the objections which have been so often made against this very point of gospel truth. "Thou wilt say then, why doth He yet find fault, for who hath resisted His will?" Rom. ix. 19. Do not carnal men argue in the same manner until this day? And will they not so continue to argue as long as the world stands? Do they not say that if the determinate counsel and foreknowledge of God is accomplished in the eternal salvation of His chosen people, then the wicked hands by whom Christ was crucified should bear a part of the glory and be considered innocent?" "Why doth He yet find fault?"

But let such objectors remember that if God's purpose is accomplished, their works have not done it. God lays nothing to the charge of men because of the accomplishment of His own purpose in the salvation of His people. The wickedness of men did not procure it, neither can it defeat it. Salvation is not by works of men, either good or bad. We insist upon it, and hope the reader will ever continue to bear this in mind as God's revealed truth; that the works of men, whether good or bad, never have nor never will procure or *hinder* the eternal salvation of any of God's chosen people. It is all of God from first to last, and He will not divide the honor and glory of it to any creature in earth or heaven, nor give the praise to a graven image.

The arguments used against this doctrine of sovereign grace in election and predestination may seem very plausible to the carnal mind, but a little attention to the nature of these arguments will show their fallacy.

To say that wicked and sinful men should be exempt from condemnation and punishment, simply because they cannot carry out their own wicked purposes and designs, is certainly a very weak argument. And yet this is the chief substance of their whole argument against the fixed purpose and predestination of God, which circumscribes their actions, defeats their purposes and makes their very wickedness contribute to their

own overthrow, defeat, and punishment. But is this any good reason why they are not guilty? Is this any reason why they are not accountable to God for their wicked deeds? And even if by the overruling power and sovereign grace of God their very wickedness has been made to contribute to the fulfillment of the purpose of God, all the glory and honor of such a result is due to God and not to the wicked hands, whose purposes have been defeated.

If the highway robber cannot fully carry out his wicked purpose to rob and murder every traveller that comes along, is that any reason why the Sovereign King should not find fault with such a subject? Must the guilty murderer be considered innocent because his Sovereign King brings him to justice? Or, if because the King faithfully executes all his laws in righteousness, justice and truth, according to his own sovereign will, defeating the design of wicked men, and accomplishing his own purpose in upholding the dignity and justice of his own government, is that any reason why the guilty should go free? Is that any reason why he should not find fault with transgressors? Is that any just reason for saying, "Let us do evil that good may come?" Rom. iii. 8.

This base slander was charged against the ministers of Jesus in the apostolic day, and it has been reiterated and affirmed by the enemies of predestination and election from that day down to this present hour, and we are inclined to believe that this same slanderous report will continue to be circulated as long as the gospel of Christ is faithfully preached, and as long as there is an enemy to oppose the truth.

Truth has always had its opposition in some form or other. If men do not charge the advocates of gospel truth with saying, "Let us do evil that good may come," they will come at them in another way by saying that the doctrine of God's sovereign decrees in election and predestination encourage and justify sin and wickedness. It is said that if the grace of predestination gloriously triumphs, and in the end is made more manifest because of the sinful opposition which it has overcome, then sin is justifiable and God would be unrighteous to take ven-

geance for that which contributes in the end to the superabounding of His glory. So in the apostle's day, some would say, "If the truth of God hath more abounded through my lie unto His glory, why yet am I also judged as a sinner?" Rom. iii. 7.

But is it absolutely certain that sin or wickedness, or any other lie in any form or shape, has of itself contributed anything to the glory and honor of God? Does not all the glory and honor that some would seem to ascribe to sin and to the sinful acts of men, belong to God alone, not because of sin but because of His sovereign rule over it, and because of His so circumscribing the wicked acts of wicked men and devils, that there is a boundary line set by His decree over which they never can go, so as to defeat or upset any of His purposes of love or mercy in the salvation of His people, for whom Christ died.

Whatever may be the plausible argument of any man who insists either directly or indirectly, that sin is a good thing, and that God has decreed it, and that consequently it will at last result in good to men and to the glory of God, I wish it distinctly noted here, that I do not believe any such a doctrine, nor do I believe that the Bible doctrine of election or predestination is at all responsible for such a false theory.

It should be remembered that the word of the Lord most positively declares that "No lie is of the truth." 1 John ii. 21. It is no part of the truth of the gospel of our salvation, and as such is the fact, it is not entitled, nor will it ever receive any of the honor and glory that results from truth. Truth is truth of itself, and Christ came into the world to bear witness to it under all circumstances of trials and temptations, in life or in death; and though this heavenly truth may shine the brighter by its contrast and victory over sin, death and hell, yet neither falsehood nor sin in any form is thereby made truth or any part of truth. The truth of God in Jesus Christ our Saviour is complete of itself without being supplemented by falsehood to give it success. Nor can a lie be justifiable because it has been defeated by the power of all-conquering truth.

We conclude, therefore, that the final triumph of

truth in circumscribing and overcoming the wickedness of men and devils can never justify their wicked motives nor make them any the less guilty. W. M. M.

"Surely THE WRATH OF MAN shall praise Thee; the remainder of wrath shalt Thou restrain" (Psalm lxxvi. 10). "The Son of man shall be DELIVERED into the hands of men" (Luke ix. 44). "And truly the Son of man goeth as it was determined; but WOE UNTO THAT MAN by whom He is betrayed" (Luke xxii. 22). "God ENDURED WITH MUCH LONG-SUFFERING the vessels of wrath fitted to destruction" (Rom. ix. 22). "The Lord hath prepared His throne in the heavens; and HIS KINGDOM RULETH OVER ALL" (Psalm ciii. 19).

ASSOCIATIONS, BY ELDER J. E. W. HENDERSON.

"That there is no authority in the Bible for Associations as they now exist is a fact beyond dispute; and the only reason now urged for their continuance is, that it is a custom of long standing among the Baptists." * * * "The only effectual remedy for the evils growing out of the organized Associations is to disband, dissolve and do away with them entirely, and not simply dispense with the Constitution and rules of decorum by which they are now governed and leave the body intact; in this case it will be necessary to have some form of government or rule of action." * * *

"One *church* is not required to do business for another *church*, and certainly much less is she required to do business for an Association." * * * "Many of our brethren and quite a number of churches are seriously considering the propriety, yea, the necessity of arresting the tide of trouble and distress flowing out from this source, and which can be done by one and only one effectual stroke as indicated by the foregoing suggestions."—"Pilgrim's Banner," November 1st, 1897.

Remarks.—We consider the above extract from Elder Henderson's letter in the "Banner" as more directly to the point in forever settling the associational question and leaving the churches on true scriptural ground, than anything we have yet seen in so few words.

In fact, there is no necessity for multiplying words on a subject, concerning which all Primitive Baptists who have taken any pains to inform themselves, know

that there is no Bible authority for any religious society, institution or Association except the visibly organized church, neither is there any doctrine or any rules of order or government found in the Scriptures by which to establish any other sect or body except the church.

We think the great body of Primitive Baptists want to do right on this associational question, and will do right when properly informed. But there may yet be quite a number of humble and lovely brethren and sisters who do not understand all the objectionable machinery of human invention that have been hitched on to the good preaching that they often hear at Associations. All these good things belong to the church as God's gift, and in proving all things, and "holding fast to that which is good," none of these scriptural things will be disturbed or molested in any particular, but the beauty and excellency of their original primitive simplicity will more clearly appear when divested of every invention and tradition that men have fastened upon the church.

W. M. M.

THE STRAIGHT FOOT.

"And their feet were straight feet."—Ezekiel i. 7.

The wonderful vision of the prophet Ezekiel, of which the above text is part, seems to serve my purpose at present to set forth, describe, and illustrate the character of the true prophet and minister of the gospel of Christ. The four living creatures, so uniform in every particular, seem to point to the four evangelical writers of the New Testament; being joined wing to wing serves to illustrate the harmony of their testimony; and their exact oneness in appearance, the one light and heavenly beauty and glory with which they were adorned, shows, that although they had the likeness of a man, they were endued with more than earthly and human virtue, and that they possessed a character far superior to that of a mere natural man, being partakers of the divine nature, that they might by the use and virtue of their wings, and the wheels in which was their life, be enabled to soar above the elements of fallen nature and

testify of Christ and His glorious Kingdom, which is not of the world.

In relating the version, the prophet testifies of the particular time and place at which it occurred, and that the hand of the Lord was there upon him; and then proceeds to describe the scene. The first thing mentioned is a whirlwind, together with a great cloud, and fire, unfolding itself, in all of which the Lord God was pleased to make known His holy presence and power; and through those symbols speak to and instruct His servant and prepare him for the special work assigned him in the prophetic service; for, as the next chapter shows, he was presently commanded to go and speak to the rebellious house of Israel.

Now it is evident to my mind that those living creatures fairly set forth in a figurative or typical form the necessary character and qualifications of the gospel minister. In the first place, those were *living creatures*, not dead, neither *eternal*, for they were *created*. Embodied as they were in a great cloud by which God was pleased to veil Himself, as David saith, "Clouds and darkness are round about Him," and proceeding from the cloud those living creatures were brought to view through the medium of the whirlwind and flames of fire. Thus "the word of the Lord came expressly to Ezekiel the priest"; all this vision, then, was *the word of God*, or His method of teaching His servant. Men who are called of God to speak in His name are subjected to fiery trials to subdue their natural will and the dross of their fleshly nature, such as pride, vanity, and worldly mindedness. They are tossed about in the whirlwinds of fear, sorrow, and wretchedness, like the tempest-tossed mariner in an ocean storm, until they are made willing to go, trusting in God, and speak in His name. And, as shown in the vision, they are led by the Spirit, and go only where the Spirit goes to do the work assigned them.

By the straightforward course of those living creatures, and by the straightness of their feet, the proper and only profitable course of the gospel minister is clearly indicated. It is a fact several times repeated, that they *turned not* as they went, but each went

straight forward. Their feet (walk) were not crooked or perverse, but consistent with the holy nature of their vocation. But I have to say with deep regret, that, to apply the type of the straight foot to all the professed ministers of the present age, it will kick a large majority of them out of the ranks and close the door of the sacred pulpit against them.

Dear brethren in the gospel ministry, let us examine our feet, let us consider our walk or daily deportment, and see if our feet are straight; for of our feet are crooked, how are we to be regarded as those who walk in a straight and narrow way? We may spend our time in vain, and wear out our lungs for nought in talking about Zion, unless we also walk about her. Our feet should be kept clean from the filthy walks of carnal, world-loving, and pleasure-seeking men, and then our examples will shine like burnished brass, and our brethren will not be stumbling over our crooked feet, or become lost and bewildered in following our examples.

Those living creatures had, each, four faces; the first in order is the face of a man; nor is this face of the least importance because it is the face of a man. The gospel preacher, in order to be approved of God, must be a *man of the highest and noblest type* in point of moral and upright deportment; else how can he have the face to look his fellow man in the eye and fill his open ear with a flood of holy precepts?

On the right side, together with the face of a man, each had the face of a lion. Here is the type of moral courage and holy boldness, together with the power of faith in God, who alone is able to give life and comfort through Jesus Christ and sanctify the labor of His servants to the edifying of the church. The lion is fearless and courageous, and it is said that when the lions roar the beasts of prey tremble—only the beasts of prey.

“And they four had the face of an ox, on the left side.” This face is indispensable to the usefulness of the man of God in the service of His people. The ox is a beast of toil; he bears the yoke with patience and fortitude; he draws the heavy cart through the mire; on smooth and level ground he keeps his steady gait; nor does he refuse to pull when the hill must be ascended,

and gently holds the cart back when descending the opposite slope. So must the minister bear the yoke, pull through the rough places, go up hill and down hill, bear all the burdens of mortal life in common with other men, forsaking pleasure and ease, all for the elect's sake. He must learn, as did his holy Master, obedience by the things which he suffers. This is the roughest and most unenviable of the four faces—one which no man is naturally inclined to bear. The ox is a noble animal, and when properly trained and cared for, he is a power for good. If the preacher's tongue seems a trifle rough at times, it is just a trifle like the tongue of the ox. He also conveys his food to his mouth by the use of his tongue; but he would not add anything to his bounty by applying his rough tongue to the cheek of his master. A minister will not fare so well, even in a temporal sense, by abusing those whose duty it is to minister to him in carnal things.

The face of an eagle is equally important, but I have not space to say much about it here; but suffice it to say, that this king of birds presents the highest and noblest characteristic of the prophetic or ministerial character. While the eagle can walk upon the earth even as the clumsy ox, it can also rise and fly high up in the air, even above the loftiest mountain peak, and there triumph over all its fear of man or beast, and turn its strong and penetrating eyes towards the heavens above and gaze at the dazzling light of the sun. So the prophets, and apostles, ministers and all the children of God have the eye of faith and of spiritual discernment to look beyond and above the sublunary things of time and sense, and look upon the glorious Sun of Righteousness, the way, the truth and the life, and "bid farewell to every fear."

J. E. W. H.

QUESTIONS AND ANSWERS.

1—Q. When did the institution of Lent, as observed by Catholics and Episcopalians, have its rise? A. *Lent* is from an Anglo-Saxon word, meaning Spring, and is probably from the same root as *length*, because the days

then perceptibly lengthen. It is a partial fast of forty days (not counting Sundays, which are always feast days), beginning with Ash Wednesday and ending with Easter Sunday, observed by the Greek Catholic, Roman Catholic, Armenian, Episcopalian, and Lutheran churches, in professed imitation of the forty days' fast of Moses, Elijah, and Christ, and as a season of penance in preparation for the feast of Easter, which is the anniversary of the resurrection of Christ, and is the Sunday which comes next after the first full moon that falls on or next after the 21st day of March (the Vernal Equinox). The day before Ash Wednesday is called Mardi-Gras, Fat Tuesday, or Shrove Tuesday, and it is the last day of what is called the Carnival, a period lasting from three to ten days, in Roman Catholic countries, during which feasting, masquerading, dancing, racing, and all sorts of worldly amusements are practiced. The Catholics frankly admit that the Scriptures contain no command for the observance of Lent, and that, originating in the early part of the second century after Christ, this fast occupied but forty hours, the period between the crucifixion and resurrection of Christ, the church thus mourning while her Bridegroom was taken from her; and that this period was gradually lengthened until the Latin church in A. D. 846 made it forty days, beginning with Ash Wednesday, a day so called because the Catholics then put ashes on the foreheads of penitents. The Greek Catholics have extended Lent to forty-eight days. Not only in its duration, but also in its strictness, has there been a great variation in the observance of Lent. At first some ate only one meal a day, and that of dry food, or bread and water, in the evening; gradually all other kinds of food were allowed except flesh and wine, and these were allowed on Saturdays and Sundays, except on Holy Saturday, the day just before Easter Sunday.

Besides one meal a day, Roman Catholics now allow a luncheon of two ounces in the morning and another of eight ounces in the evening; and their rules are varied to suit differences of climate, occupation, and physical condition. In the United States flesh is allowed several times a week, but flesh and fish must not be eaten at the

same meal. In Spanish countries, for the payment of a little money, flesh can be eaten every day. The money saved by abstinence during Lent must be spent in deeds of charity; public amusements, especially theatrical performances, are forbidden, and marriage and birth-day festivals are considered unbecoming; the pictures in the churches should be veiled, and the organ silenced, and there should be a frequent attendance on religious worship and communion. The Apostle Paul had but little confidence in a religion of days, months, times, and years (Gal. iv. 10, 11), because such a religion is more legal than evangelical, more carnal than spiritual.

2—Q. When were choirs introduced into religious bodies? A. Singing was at first congregational, Moses and Miriam and all of the children of Israel taking part. David about 1020 B. C., appointed four thousand of the forty-eight thousand Levites as singers, and divided them into courses (1 Chron. xv., xvi., xxiii., xxv). Paul exhorts all the church to sing psalms and hymns and spiritual songs, with grace in their hearts, making melody in their heart to the Lord (Eph. v. 19; Col. iii. 16). Singing was congregational in the church till the fourth century. In that century the Roman Catholics, in order to attract the carnal mind, almost turned their churches into theatres, introducing great pomp and display and lascivious theatrical music, accompanied with motions of the hands and feet; and as the people were not sufficiently versed in musical science, the Council of Laodiceæ, A. D. 365, instituted choirs of singers, who were to be trained for the purpose. The people thus became more and more excluded from church singing, though Pope Gregory I. (590—604) sought to restore them the privilege. The Protestant reformers in the sixteenth century revived congregational singing.

3—Q. When and by whom was instrumental music first introduced in Christian worship, and what are the most scriptural objections offered by Primitive Baptists in opposition to it? A. Cain built the first city, and named it Enoch after his son; and Jubal, a descendant of Cain, invented the first musical instruments, the harp and the organ (Gen. iv. 17, 21). Musical instru-

ments were used in the tabernacle and temple service, as well as by the "companies of prophets," and David, and Elisha. The apostolic churches used no musical instruments. The flute was first used at Alexandria, in Egypt, about 190 A. D., but the harp was soon substituted for it; but instruments were very little used in church worship before the fifth century, and towards the close of the sixth century they were prohibited by Pope Gregory. The organ, which was already used in theatres, seemed to have been first used in public worship by Pope Vitalian (658—672); but organs were never regarded with favor by the Greek Catholics, and they were for hundreds of years vehemently opposed in the Roman Catholic and Protestant churches. In Scotland the Protestants, except a few Episcopalians, still refuse to use the organ in public worship. The scriptural objections of Primitive Baptists to the use of unchristian choirs and of musical instruments in public worship are the total absence of any precept or example of their use in the apostolic churches; and the fact that the Apostle Paul requires us to sing praise to the Lord *with grace and melody in our hearts*; unchristian choirs have no grace in their hearts, so that their pretended praises to God are but mockeries; and dead musical instruments have neither grace nor hearts.

4—Q. Did the General Assembly of more than one hundred Baptist churches in England and Wales, that met in London September 3—11, 1689, and adopted the London Baptist Confession of Faith, take up a collection for missionary purposes? A. Besides setting forth their faith in an elaborate document of unsurpassed ability and scripturalness, they condemned covetousness and costly apparel, and earnestly recommended the daily searching of the Scriptures, and family worship, and the bringing up of children in the nurture and admonition of the Lord, and an humble and godly walk and conversation. And they also advised the raising of a voluntary fund, by yearly, quarterly, monthly, and weekly contributions, to assist such churches as were not "able to maintain their own ministry," so that their ministers might be "encouraged wholly to devote themselves to the great work of preaching the gospel";

the sending of ministers "where the gospel hath or hath not yet been preached, and to visit the churches"; and to aid sound and gifted members in attaining to the knowledge and understanding of the Latin, Greek, and Hebrew languages. They intimated nothing whatever as to the organization of money-based religious societies or boards (uniting believers and unbelievers), or theological seminaries (hot-beds of infidelity), for these purposes. All intelligent Primitive Baptists are in favor of education in its proper place, but no Primitive Baptist believes that human learning can qualify a man to preach the gospel. No power but the Holy Spirit can qualify a man for this great work; and some Primitive Baptists deny themselves to help home and travelling preachers, and all other Primitive Baptists are perfectly willing for them to do so.

5—Q. What sort of Primitive Baptist preachers are those who give parties at their homes, and go to dances, and take their girls, and play on the fiddle for the dancers? We have two such in our Territory. A. They are a sort of which I never heard before, and hope to never hear again. According to the principles and practices of the Primitive Baptists generally, proper discipline in their churches would not only silence but exclude them. Such a worldly course is a shameful scandal not only to a professed minister of Christ, but to the least esteemed member of a gospel church.

6—Q. What do you think constitute proper church officers? A. Bishops (or Elders or Pastors) and Deacons (Philip. i. 1; 1 Tim. iii. 1—13). Modern scholarship is unaimous in deciding that the terms "Bishop" and "Presbyter" or "Elder" and "Pastor" are perfectly synonymous in the New Testament, designating but one class of church officers, the ministry of the word, without the slightest difference of order or rank, even the Apostles calling themselves Elders (Acts xx, 17, 28; Philip i. 1; 1 Tim. iii. 1—13; v. 17—19; Titus i. 5—7; 1 Pet. v. 1—3; 2 John 1; 3 John 1; 2 Tim. i. 6, compared with 1 Tim. iv. 14). There is not a particle of apostolic authority for distinguishing the Bishop from the Elder, much less for elevating the Bishop over the Elder, and still less for elevating one Bishop, as the

Bishop of Rome or Constantinople, over all other Bishops to the blasphemous position, distinctly predicted and denounced by Paul, of the sole, supreme and infallible viceregency of God on earth (2 Thess. ii. 3, 4). One of the Deacons can act as treasurer of the church. Clerks of churches are not mentioned in the Scriptures; they are appointed simply to record the acts of the church, and to keep such record. S. H.

EXTRACTS.

Hopwell, N. J., December 27, 1897.

Elder S. Hassell—

DEAR BROTHER: Please find my check for \$2.00 for the "Messenger." I am well pleased with the "Messenger"; it ranks high in my humble estimation. A. S. COOK.

San Gabriel, Cal., Dec. 14, 1897.

DEAR SIR: Please find enclosed an order for \$2.00, to pay for the "Gospel Messenger" for 1897 and 1898.

Being unable to attend a Primitive Baptist church, we enjoy the "Messenger" very much—in fact, don't see how we could get along without it.

Very respectfully,

J. M. PITTMAN.

Owensville, Ind., Jan. 12, 1898.

Elder S. Hassell—

DEAR FRIEND: Enclosed find two dollars, which extends my time for the "Gospel Messenger" to May, 1898. I am well pleased with the "Messenger" and don't want to be without it.

Unworthily yours,

JOSEPH YAGER.

LaFayette Springs, Miss., Jan. 23, 1898.

Elder S. Hassell—

DEAR BROTHER: Find enclosed money order for seven dollars, to pay for the "Messenger" for the seven persons named. The brethren here are highly pleased with both the style and contents of the "Gospel Messenger." We like it because it aims is to unite instead of dividing the brethren. Not so much said about "time salvation" in a controverted way, nor so much about debates. May the Lord abundantly bless and sustain you. A. B. MORRIS.

Collins, Ga., Jan. 24, 1898.

Elder S. Hassell—

DEAR BROTHER IN CHRIST, AS I HOPE: As I see you are calling on delinquent subscribers to pay up their dues, to help you to continue

to publish the "Gospel Messenger," I will send you one dollar, which extends my subscription to the close of this year. I do hope that all persons who are indebted to you for the blessing of having the "Gospel Messenger" sent to them so cheap, will pay up their dues. I don't think there is any of them any poorer than myself, and I expect to take it as long as I can pay for it. I am a poor old widow woman; 64 years have passed over my head. I have lived a widow 33 years, and, by the blessing of Him who does His own sovereign will with all He has made, I have been sustained, and I am willing to trust Him through the few remaining days He gives me.

Your unworthy sister, if one at all, ELIZABETH GREEN.

Adairsville, Ga., Jan. 19, 1898.

Elder S. Hassell—

DEAR BROTHER: I enclose you money order for two dollars for the "Gospel Messenger." My time was out December, 1897, and I will renew my subscription for two years. I have been taking the "Messenger" for several years, and don't want to be without it. We appreciate it very highly. Hope you may be blest in both spiritual and natural things, to run this good paper for a long time to come.

Yours in hope of eternal life, D. W. LOUDERMILK.

Garden Valley, Texas, Jan. 3, 1898.

Elder S. Hassell—

BELoved BROTHER IN CHRIST: Enclosed please find two dollars, of which one dollar is for M. E. Elliott, and one dollar for me, which will continue the precious "Messenger" one more year. I have been a subscriber to the "Messenger" ever since brother Bazemore commenced its publication. It has grown better and brighter as the years have rolled by. May God in His mercy enable you and dear old brother Mitchell and Henderson to keep its pages as bright and pure with gospel truths and comfort to the dear people of God this year as you have in the past, is the desire of one poor sinful man,

JAS. K. HERRING.

GOD CARES FOR ME.

Where'er I rest, where'er I roam,
On solid earth or faithless sea,
This promise fills my soul with peace,
God cares for me, God cares for me.

The various tribes of earth and air,
Fed by His bounteous hand I see;
This care the blest assurance gives,
God cares for me, God cares for me.

And tho' I slumber in the grave,
Not then shall I forgotten be;
The resurrection morn will prove,
God cares for me, God cares for me.

OBITUARIES.

Lack of space *compels* us to request our subscribers to try to express, within about two hundred words, their accounts of the lives and deaths of friends, if they wish us to publish the notices in **THE MESSENGER**.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

ELDER JOHN A. SUTTLES.

It becomes our painful duty to record the death of our much beloved brother, Elder John A. Suttles, who was called from among us on the 12th day of October, 1897. He was born in Bibb County, Alabama, May 12, 1826. He has been a citizen of Coosa County for a number of years. He for years served his county as Justice of the Peace, County Treasurer, and Representative in the General Assembly of Alabama. He was first married to Miss Rebecca E. Bentley, November 14, 1852, and subsequently to Miss Mollie J. Carlisle, September 20, 1875. He first joined the Missionary Baptists July 15, 1854. He lived a consistent member with them to August, 1875, when he joined the Primitive Baptist church at Bethel in Coosa County, Ala., and was baptized by Elder B. Jowers. He shortly afterwards moved his membership to Mt. Pleasant church, and on September 5, 1878, he was ordained to the gospel ministry, the Presbytery consisting of Elders B. Jowers, J. M. Dykes, J. M. Blackman, L. C. Peters, and R. W. Carlisle. In his latter days, having been stricken with paralysis, he was afflicted long and suffered much, but, sustained by the grace of God, was perfectly resigned to His will, and when the summons came he passed away as calmly as the evening setting sun, thus showing to those left behind how bravely and gloriously a Christian can die.

He was full measure in all that is required in constituting a good citizen, an honest man, a loving father, a devoted husband, and an humble, faithful Christian. He exemplified by his daily walk that he was ever ready to conform to that which was just and right, thereby gaining the confidence and commanding the esteem of nearly all who knew him for his strict integrity of character and quiet life. But alas! brother Suttles is with us no more on earth; but his kind admonitions and good counsel will ever be respectfully remembered. He leaves a host of relatives and friends to mourn his loss, but we mourn not as those who mourn without hope, for we feel from the abundance of evidence left behind that our loss is his eternal gain.

In conclusion, we would say to the beloved and bereaved ones, Weep not, for it hath seemed good in the sight of the Lord that we should be in the flesh for a little while. It will not be long before we shall be called upon to answer the same summons, when we hope to be able to meet him again; and, oh! how pleasant will be the meeting! Then let us be resigned to Him who worketh all things after the counsel of His own will; for He says, "I do all My pleasure, and My counsel shall stand." He has promised to be with His people in the sixth trouble and forsake them not in the seventh, and is sure to fulfill His promises. Again He says, "Blessed are they

that mourn, for they shall be comforted." May we by His Holy Spirit be enabled to say as Job said, "The Lord giveth and the Lord taketh away." Then sleep on, dear brother, until the morning of the resurrection, when we hope to meet thee in that upper and better world, when we shall see as we are seen and know as we are known, and there dwell with our Saviour forever, is our prayer.

O. N. HARRIS.

The church at Mt. Pleasant, Coosa county, Ala., in conference October 13, 1897, appointed a committee to draft some words in her behalf expressive of her high esteem and Christian love for him, as a memorial of our departed brother. The church at Mt. Pleasant esteemed him as an humble and exemplary Christian, and he was also an able and delightful preacher. We, as a church feel that our loss is great; at the same time we feel satisfied that our loss is his eternal gain. We, as a church, deeply sympathize with the heart-stricken and bereaved wife and children. We truly desire that the God of all grace will take care of and provide for them. Committee: R. M. Lecray, T. M. Pate, O. N. Harris. Adopted by the church in conference, and ordered to be recorded on a page in our church book, also forwarded to the "Gospel Messenger," with request to publish.

Elder N. M. Cook, Moderator.

R. M. LECRAY, Clerk.

MRS. MARTHA WILKINSON

Was born in the year 1826. Her maiden name was Whiteworth. Early in life she made a public profession of faith in Christ, and joined the Cumberland Presbyterian church. She was married to Hugh McCrary at the age of sixteen; three children were born to them. He died, leaving her a widow before she was twenty-one years of age. Oh! how sad to be thus bereaved of a loving companion so early in life! She lived a widow five years. Then she was married to Thomas R. Moseley. Two children were born to them. She lived happily with her beloved husband for fifteen years, when she was again bereaved of her devoted husband and left alone to fight the battles of life which flesh is heir to in this world, which she did with wonderful success. She was again united in marriage, this time to Isaac M. Wilkinson, with whom she lived happily for sixteen years. Again she was bereaved of her kind and devoted companion in old age. Oh, how sad! Both of her last husbands were beloved members of the Primitive Baptist church of Christ. While living with brother Wilkinson she joined the Primitive Baptist church, was baptized by Elder James Wagner, and she lived a faithful and beloved member till death closed her eventful life on the 8th of September, 1897, of heart failure or paralysis, leaving one daughter and many brethren and sisters and friends to mourn her decease.

Sister Wilkinson was in all the relations of life a model woman. As sister, neighbor, wife, and mother, she did her whole duty; therefore she was highly esteemed by all her numerous friends. She loved her church and strove to do her whole duty to the poor, ever ready to help the needy, and never neglected her pastor. I have often shared her hospitality and liberality. She was of a cheerful disposition, all felt pleasant in her company. But she is gone from a world of suffering and death to a world of happiness and life forever, where we hope to meet again and never, no never, part.

J. E. FROST.

Shelbyville, Tenn., Dec. 9, 1897.

MRS. SARAH FLOYD.

By request, we here record the death of a precious mother in Israel, Sister Sarah Floyd, wife of our esteemed friend, John W. Floyd. Having lived an honorable, pious and useful life in the same community and at the same home for near a half a century, sister Floyd was well known and highly esteemed by all her neighbors, but more especially in the church at Hepzibah, Lee County, Ala., where she had long been a devoted and useful member. She was born April 7, 1826, married to J. W. Floyd February 9, 1843, and died at their comfortable home December 17, 1897, leaving a grief-stricken husband, four sons, and one daughter, all heads of families, to mourn the sad bereavement. She was stricken suddenly with paralysis on one side several days before her death, but continued to get worse until it pleased God to release her from all earthly things and take her to that home and to that house not made with hands eternal in the heavens.

As I have long been acquainted with sister Floyd, and had baptized her, I was sent for to attend the burial services—but as I was not able to go, I am glad to learn that Elders Redd and Lively were there to speak words of comfort to the bereaved family and sorrowing friends, and to see the earthly tabernacle of the dear aged sister decently put away in the family cemetery, there to remain till God shall bid it rise in immortal bloom to dwell forever with Jesus and with His redeemed people.

We tender our heartfelt sympathy to our aged friend, J. W. Floyd, and his esteemed family, and pray that the God of all grace be very near to them in this hour of their trial, and save them with an everlasting salvation.

W. M. MITCHELL.

(Other obituaries crowded out.)

LABORS AND TRAVELS

of Elder Lemuel Potter, as an Old-School Baptist minister, for thirty years, with a brief sketch of his earlier life, Christian experience, call to the work of the ministry, with hints to Churches and Ministers, together with his doctrinal sentiments on fundamental points. It contains 362 pages, is printed on good book paper, in nice clear type, and is well bound in cloth. Many of our brethren and ministers have said: "It ought to be in every Baptist family." Price, per single copy, \$1. For a club of twelve books at one time, with the money, \$9. Send money in registered letter, or Post-office Money Order, payable at Fort Branch, Ind., or Express Order at the same place, payable to Mrs. Lemuel Potter, Fort Branch, Ind.

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Mrs Jane George

Jan. 1 1897.

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Vol. 20.

No. 5.

Vol. 20. Apr 98
THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

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MAY. 1898.

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The Gospel Messenger.

MAY, 1898.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 20.

WILLIAMSTON, N. C., MAY, 1898.

No. 5.

"I DO SET MY BOW IN THE CLOUD."

When the clouds are black around you,
When the stormy winds do blow,
Let this blessed promise cheer you:
"In the cloud I set My bow."

When discouragements dishearten,
When the heart is faint and low,
Listen, weary, drooping spirit:
"In this cloud I set My bow."

If life's battle presses sorely,
Fierce and powerful be the foe,
Hearken to His voice still saying:
"In the cloud I set My bow."

For, if clothed in faith's whole armor,
Victory's certain—this we know;
We shall prove through fiercest conflict
In the cloud was set the bow.

When we come to death's dark valley,
Through in triumph we shall go,
For He says, who never leaves us:
"In this cloud I set My bow."

Blessed promise! sure and precious,
Lighting darkness, conquering foe;
Praise we Thee, that not in sunshine,
But in cloud, is set the bow.

Then, as round His throne we gather,
All life's mysteries we shall know:
Comprehend why in the darkness
Of the cloud He set the bow.

—J. J. Blundell.

Hopewell, New Jersey, February 25, 1898.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST: In reading "The Messenger," which came to my hand last night, I am glad to see my name among those who are recognized as believing in the accountability of man to his Creator. I certainly

have never for a moment believed anything else. I could not understand how any man, with the Bible in his hand, and with an experience of the condemning power of sin in his own heart, could ever deny this truth. I have believed, and do still firmly believe in the unlimited predestination of God; but that to me no more implies a relief of man from accountability to God, than the fact that Jesus was delivered to be crucified by the determinate counsel and foreknowledge of God, implied that those who did this wicked act were free from blame and condemnation for what they did. The two sides of this statement of truth may not be reconcilable to each other, according to our short-sighted reason, but nevertheless we must believe the testimony of the word. As you will see, by the "Signs." of February 15, Elder Beebe presented the same thought, and asserted the doctrine of human accountability fifty years ago, and Brother Benton Beebe has well enforced the same truth in his comments, at the end of the copied editorial of his father. I do not know of any one, among all our Eastern Baptists, who does not hold the same. Some who have denied that God has predestinated anything evil, have charged that, to believe in His predestination of the evil acts of men, would involve the denial of human accountability, but this has ever been denied by all who have spoken upon this subject in my hearing. Elder —— charges that some in this section deny their accountability to God, upon the ground that he has predestinated what they do. But I have not quite believed this in all cases, from the fact that the same charges have always been made against those who believed in this doctrine, and so far as my acquaintance goes, at least here in the East, the charge is false. Inferences have been drawn by its opponents from the doctrine, and then these inferences are charged upon those who hold the doctrine as a part of their faith, when they would abhor any such conclusion, and do not believe that their faith is subject, justly, to any such inferences.

I have thought that this might be the case with those to whom Elder —— refers so often. If, however, there are any who do deny human accountability to God, and shelter themselves from all blame for their evil actions

behind predestination, they have either had no experience of the convicting power of the law of God and the condemning power of sin, or else their minds have been led captive by Satan for a season. If such persons are the children of God, they have been bewitched, as were the brethren at Galatia, upon another doctrine.

But I started to write this to express my gladness that you had not misunderstood my position upon this subject. I want to add that it is sure that when Paul said that we cannot do the good that we would, he did not base this failure upon the ground of God's unlimited predestination, but upon the fact of the evil heart of unbelief which dwells in our own bosoms.

I am writing you hastily. I am much employed, and hope that you will therefore excuse my hasty writing and all its imperfections.

I trust that this may find you well, and that you are enjoying the best of all prosperity—that of the soul. Love to all the dear ones with you.

I remain, as ever, your brother in the hope of Christ,
F. A. CHICK.

Remarks.—There were in the Apostolic age, and have been ever since, two opposite and ruinous extremes to which the people of God have been tempted by Satan—Judaism (Conditionalism, Salvation by the Works of Men), on the one hand; and Heathenism (Philosophism, Salvation by the Ideas of Men), on the other hand. The pure eternal truth, as taught in the Scriptures, lies midway between these extremes. Neither can carnal righteousness nor carnal wisdom save a poor sinner; Christ is the only saving Righteousness and Wisdom of His people; and there should be no departure from the perfect truth of His written word either towards Arminianism, the religion of the Jews, or towards Fatalism, the religion of the Gentiles. Only by adhering to the Scriptures, neither adding to nor taking from them, can the people of God be united. If we blindly, carnally, and passionately follow the leadership of men, we shall certainly be divided (1 Cor. iii. 3, 4); but if we intelligently, spiritually, and humbly search all the Scriptures and follow Christ in His heavenly doctrine and

practice therein set forth, we shall dwell together in love, fellowship, and peace (Eph. iv.). The great body of Primitive Baptists, North and South, East and West, are thus dwelling together in the unity of the Spirit and the bond of peace. It is only a very few extremists, possessed of a kind of monomania for some favorite human theory, who are both willing and anxious to sacrifice the peace of Zion to that theory. Let wise, moderate, and spiritual brethren take care that these extremists be held in check. The most of the troubles among us are but strifes of persons and words.

S. H.

Temple, Texas, January 30, 1898.

Elder W. M. Mitchell—

MY DEAR ESTEEMED FATHER IN ISRAEL: I received "The Messenger" yesterday and read your good letter to Brother Redd, and his to you, and I have thought of you so much since that I can't refrain from writing you again. I say again; it has been a long while ago since I wrote to you, but I think of you so often. I would be glad for you to know how I esteem you—for the great truth's sake, but I can never express to you here the sweet reflections I have had in my own eventful life—on your writings and preaching; and, as you know, I can't tell the first time I ever saw you, but I well remember many of your precious teachings when I was a youth, which have been a lamp to my feet. I feel to have been highly favored of God, our Heavenly Father, for such a faithful minister in boyhood and later manhood. Your kind advice you have ever placed before me, and all young ministers, relative to hobbies and apologies, yet linger with me; and years have passed, and, when I go before a congregation, I never or seldom ever speak of my own imperfection. I have profited this much by your kind admonition.

I desire now to say a few words to you of our great Redeemer and His kingdom. I know you feel more interest in the future than the past, for your tribulations and afflictions have been such as to wean your affections from the things of this life. Had it not been for the

thorns which pierced us, we would not see or admire the beautiful flower embraced in their clusters. The sting of the scorpion makes us more cautious. Our tribulations wean us from things below; and we turn our eyes to some other land for joy and lasting happiness.

Our low estate in sin demanded a great Redeemer; and it is said of Him that He carried our sorrows; He hath borne our griefs; He was wounded for our transgressions; He was bruised for our iniquities. The very reading of this Scripture teaches the greatness of our Saviour, not only to redeem us from sin, but from our iniquities, which I conceive we commit after regeneration, as well as before. And the chastisement of our peace was upon Him. This last clause I do not know that I understand, but venture this thought: In Jesus we have full and complete redemption by His obedience to the justice of the Divine law. Had he not lived an obedient life, He could not have appeared an innocent Lamb on the cross. His obedient life was for His people; He thereby secured the peace of His people in all their relations to God in the perfect life which He lived, and thereby wrought our garment of Righteousness, which we are to appear in before God.

For by His stripes we are healed. We are made perfect in Him by His pure life of obedience. Well might it be said of Him, it pleased the Father, that in Him all fulness should dwell, and we are complete in Him. Col. ii. 10.

Why should I, a poor worm, feel disposed to refresh your mind with the glorious manifestations of our great Redeemer, since you have been led, in your experience of these many years, to the lofty summits of heavenly truth? But I can't refrain from mentioning to you that which you have seen, and I am sure that this is the theme of your life. I now recount the mercy of my God in permitting me to know you in my early life, for the amount of joy I have gleaned from the field of our spiritual Boaz, which fell from your hand as His servant (on purpose), as I trust, a message of His love. And now, while you have advanced in life and feel the sorrows of loneliness, and, as Brother Redd has truthfully said, no doubt often

forsaken by the beloved people you have served so long for the Lord's sake, I am made to wonder why will we grow careless of our faithful and aged ministers? May we not pray the Lord of heaven to send messages of love through our beloved Zion, to awaken them to their known duties to the laws of that kingdom, of which we desired to write in part of this letter, but must desist. For I want to send Christian salutations to our aged sister Mitchell, who has been a sharer of all your sorrows and conflicts during your eventful life. Surely she has had need of the Lord's mercies to have borne so much, but He has helped you, my sister, over the mountains, He has preserved you from the thorny way, and soon you will pass over to that joy that knows no end. Oh! may I meet you in the land where no sorrow or parting or distress will ever be! Remember me kindly while you live here below, and may I ask you to pray for me and mine.

My best love to Brother Puckett and all your children, and when you can write, I do hope to get a sweet letter from you.

Yours in bonds and love of Gospel Truth,

A. V. ATKINS.

Opelika, Alabama, February 3, 1898.

Elder A. V. Atkins—

BELOVED IN THE LORD: Yours of January 30th is at hand, and, strange to say, I had been thinking of you more than usual for two or three days before receiving it, and wondering if you would ever again find time and inclination to write me. But when your good letter came I was rejoiced to know that you still have me in remembrance, as I also have you; and your letter calls to remembrance many things of by-gone days, and, like the Apostle when he wrote to young Timothy, I might say—"I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother, Lois, and thy mother, Eunice, and I am persuaded that is in thee also." 2 Tim. i. 5.

There are many things that we forget, and, perhaps,

ought to forget, but there are also many things to which we would do well to take more earnest heed, lest at any time we should let them slip, and thereby suffer loss.

I was acquainted with your father and your mother and your grandfather Atkins, who was also a minister of Christ, and I have often met with your first wife's father and mother, and was kindly cared for by them at their comfortable home in the days of my youth in the ministry. They were all warm-hearted and devoted Primitive Baptists, but now they are all, except your mother, gone to their long and eternal home, from which no weary pilgrim has ever returned to tell us of the glorious beauties and joys of that "house not made with hands, eternal in the heavens."

When the Apostle wrote his second letter to Timothy, he not only called to remembrance the unfeigned faith that was in him and in his devoted ancestors, but he also remembered some little things, even the "tears" of joy or sorrow that he had seen fall from the eyes of this young and faithful minister of Christ.

I know, at times, we may be too much overcome by emotional feeling to be useful to others, but even our tears have their use, and the Lord saith, "they that sow in tears shall reap in joy." All along through this vale of sorrow the devoted people of God, especially the faithful gospel ministry, are sowing in tears, and from time to time, they reap even here in this life the joys of their tears. The Lord bottles up all these tears. They are a great blessing as a kind of relief or outlet to a burdened heart. Jesus Himself, as a man in the flesh, was a "Man of sorrow and acquainted with grief," and He more than once found an outlet to some of that heaviness of heart by weeping, not only at the grave of Lazarus, but in that much more trying hour of agony, when He prayed, "Father, if it be possible, let this cup pass from Me; nevertheless not My will, but Thine be done." O, what agony of soul when He sweat, as it were, great drops of blood, falling to the ground! But not one agony, one groan, or one tear, is lost. They are all in God's book, and the Scriptures inform us that when He offered up strong crying and tears to God, He was heard in that He feared. Heb. 5. He suffered for

us, He groaned for us, He wept and shed tears for us, and well might the poet sing—

“He wept that we might weep;
Each sin demands a tear;
In heaven alone no sin is found,
And there’s no weeping there.”

It may be thought by some that weeping is a mark of weakness, and it may be that this is one reminder, among many others, that we are yet in the flesh. Paul came to his brethren in weakness and fears and much trembling, and as an apostle of Jesus he wrote words of warning in many tears.

And when the prophet Jeremias saw the declension of worship among the Lord’s people, and the introduction of idolatry, he cried out, “O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!”

God’s faithful servants in all ages have, like their divine Lord, “wept over Jerusalem.” Some of them anciently, though far away, and in captivity, “wept when they remembered Zion.” But my dear brother, “weeping may endure for a night, but joy cometh in the morning.”

There are many dark nights of weeping to a faithful servant of God when he sees the careless indifference of many who profess the faith of Christ. Truly, we realize that “it is not every one that saith Lord, Lord, that shall enter the kingdom; but he that doeth the will of the Father.”

But I must bring this letter to a close by saying, that I thank my God, that, though I have suffered much, even beyond all power of words to express, both in mind and body, now in my eightieth year, I am still kept by the grace of God, in love and fellowship with the saints and still desire their welfare.

The last time I tried to preach was at Mt. Olive, the fourth Sunday in January, and I felt much exercised in mind with these words of the apostle, “For I would that ye knew what great conflict I have for you, and for so many as have not seen my face in the flesh, that your hearts might be comforted, being knit together in

love." Col. ii. 1. This text and a few remarks on the six verses preceding it, was the theme of my discourse. And now Brother Atkins, my prayer is that you and all God's ministers may be strengthened with all might by His Spirit, and enabled in Spirit and in truth to say with the apostle, that "I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ, in my flesh, for His body's sake, which is the church." Col. i. 24.

I trust you will be enabled to bear with the marks of imperfection you see in this letter and accept it as a feeble token of Christian regard for you as a Christian and as a minister of Christ.

Remember me kindly to the brotherhood and to your household.

W. M. MITCHELL.

A GOOD MEMORY.

"And thou shalt remember all the way the Lord thy God hath led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments or no." Deut. viii. 2.

DEAR BRO. HASSELL:—I will submit some thoughts on the above subject for your disposal. There is a difference between memory and recollection; memory consists in the ability to recall at will that which we wish to relate; while to recollect is to collect again, ideas, words, etc., and so refresh the memory. A good way to refresh and have a retentive memory, is to review the past. In the text Moses was addressing Israel, the Lord's people, and the same commandment will apply to His people now. Some people are very apt in remembering some things but forgetful of others; for instance, a proud man is not apt to remember his faults nor to confess them either; because to do either is humiliating to him; while an humble and honest man will both remember and confess them. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall find mercy." Prov. 28. A proud man readily remembers his own noble deeds and delights to relate them; but he has a poor memory of his ignoble ones; to remember them is painful and humil-

iating to him, therefore he would like to forget them. There are but few things more noble and more profitable to a man than to remember and confess his faults. It will serve to keep down his pride, relieve his conscience, and secure a promised blessing to the obedient, in that particular. It will also encourage others to follow the unselfish example, it will comfort the brethren, and help to build up the church. In confessing a fault, a proud man would hardly forget to put an "if" into the confession, although it doesn't belong there; therefore it is worse than useless. An *if* in a confession, will spoil it just as the wild gourds in Elisha's day spoiled the pottage. "O thou man of God, said one, there is death in the pot." An *if* in a confession spoils the feast, therefore when proud people confess their faults they feed none but themselves. A covetous minded man does not heartily remember the poor, but he does not forget the mighty dollar. He well remembers that the poor man had as good opportunities to make money as some who are rich, but he does not remember that he lacked the talent and the ability to make and keep it. "But thou shalt remember the Lord thy God, for it is He that giveth power to get wealth." Deut. viii. 18. "For she (Israel) did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal." Hosea ii. 8. The covetous man does not remember that himself is an idolater, and a robber. "Will a man rob God? Yet ye have robbed Me. But ye say, wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation." Mal. 3. I know of no way to pay our money, or produce to God, except by administering it to His ministers, and to the poor, and by feeding His people who come to see us, etc. "For the iniquity of his covetousness was I wroth, and smote him: I hid Me and was wroth," etc. Isa. v. 7. Covetousness is idolatry, robbery, and iniquity, and yet it is prominent in some of our church members, is it not? I once heard of an old negro, who went to a camp-meeting where there seemed to be much religion. He had just left a poor, sick negro's hut, where a white person was administering to his necessities. Some one

at the meeting remarked to him—"Jesus is here." The old negro replied, "No, He not here"; then pointing to the hut, he said, "He dar."

When God's people become prosperous in a worldly sense, and popular with the world, they are more than apt to become cold and indifferent in their religious duties, in which sense they turn a cold shoulder to Christ and slight Him. "Ephraim is joined to his idols, let him alone." Hosea. iv. 17. Jesus has never been untrue to us, but we are often untrue to Him, and unappreciative of His company. "And though I have Him oft forgot, His loving kindness changes not." Even David, a most devoted servant of God, forgot the Lord on one occasion, especially, and turned a cold shoulder to Him, and treated Him shamefully, wherefore the Lord sent Nathan the prophet to him with a very shocking reproof, who said to him, "Wherefore hast thou despised the commandment of the Lord, to do evil in His sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon." 2 Sam. 12. But Ephraim and David remembered the Lord again after He had laid His chastening hand upon them. "When Thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth," etc. Psa. xxxix. 11.

Ephraim, when chastened very severely, remembered the Lord, and returned like a crying child to its mother, and said, "Thou hast chastised me, and I was chastened, as a bullock unaccustomed to the yoke: turn Thou me and I shall be turned, for Thou art the Lord my God." Then the Lord remembered him most lovingly and tenderly, and said, "Is Ephraim my dear son? is he a pleasant child?" That is, he is my dear son, he is my pleasant child. Jer. 31. The Lord is so full of forgiveness that He takes all His penitent ones in His arms and to His bosom, and then says, "Thou art all fair, my love, there is no spot in thee." The prodigal son forgot his father's house until famine brought him to his senses again; then he remembered that his father had plenty and to spare. He found by sad experience that the Devil, who had promised him big wages, was

a liar, when in the end he found himself banqueting on husks with hogs. Luke 15. The prodigal son finally returned to his father's house, feeling in deep humility, and fully penitent, and with expressions of the fullest confessions with his lips, and with his feet, and in his face. "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." His father then made him a most welcome guest in his house; having the best robe put upon him, a ring on his hand, and shoes on his feet; and ordered the fatted calf killed for him, etc. Such a manifestation of tender love, and full forgiveness for such a vile wretch as he felt to be, caused his poor, wicked, and humbled heart to leap for joy, and to exclaim, "Was ever love like this?" But his brother, being fully intoxicated with legalism or dead-letter service, was ready to complain at such demonstrations of love for a brother who had done so badly. I cannot think, however, that such a spirit possesses many of our brethren, although it has at times possessed a few of them. Transgressions upon the part of God's people, persisted in, are like old filthy, offensive running sores on one's face, marring his beauty; but full repentance and confession heal them all up at once; so that we do not remember his transgressions against him. It is true, however, that there will be scars left on his face, which cannot be removed, but will follow him to the grave. It seems to me, that it would be the highest honor ever conferred upon an old soldier of the cross, to be able to go down to the grave with no ugly marks on his face. I have noticed that it is a good thing for God's people to have certain necessities which no one but the Lord can supply. This He gives them in His providence, to cause them to remember Him, in prayer, and repentance, and humble and loving service. Without them we would forget Him: The Lord knows exactly just what we need, to wean us from the world, and how to blight our fleshly hopes, and disappoint our expectations: and how to slay our pride, cutting us off here, and disappointing us there, until everything seems to be a failure with us. Such things cause us to seek the Lord as our Comforter, by returning more fully to His

service, and we are sure to find Him; and communion with Him is worth more to us than all else besides. "When He slew them, then they sought Him, and they returned and enquired early after God. And they remembered that God was their rock and the high God their Redeemer." *Psa.* 78. It is at such times that we can truly say with *Ephraim*, "What have I to do any more with idols?" *Hos.* xiv. 8. I once heard a well-to-do farmer say, that for some time after he had a hope in Christ, he, as it seemed to him, didn't have time to read the Scriptures, although he desired to read them, and thus become established in the doctrine of the New Covenant. Finally, the Lord gave him plenty of time to read, by afflicting him so that he could not get about; then he read and was established. We read of *Jonah*, who tried to run away from preaching, turned his back upon the Lord; that was indeed a foolish trip of his. God's chastening hand cast him into the deep waters for his rebellion, where he was swallowed by a whale; this finally brought him to search and try his ways and turn again to the Lord. *Lam.* iii. 40. Then he remembered that God was his Deliverer; and so he cried unto Him out of the belly of hell, and said, "I will look again unto Thy holy temple." Then the Lord remembered him with a bright deliverance. *Jonah* was then as humble as an Old Baptist preacher, when he at first takes the yoke, and he was one in doctrine with such a preacher, for he said, "Salvation is of the Lord."

I. J. TAYLOR.

(To be continued.)

Macomb, Illinois, February 1, 1898.

DEAR ELDER HASSELL:—I wish to write and let you know how I love and appreciate "The Messenger." It is a great comfort to me and to my dear mother. It is indeed good news from a far country, publishing and sending out to the tried and tempest-tossed ones messages of love, words of comfort and consolation. This is food to the hungry soul, and it is a cause of rejoicing to know that the Primitive Baptists in the South, as well as in the North, East, and West, are contending for

the faith that was once delivered to the saints. I love the old-fashioned Bible doctrine of "salvation by grace," which saves poor sinners without the help of man. The reason why I love and rejoice in this doctrine is because it was taught by Christ and His disciples, and if it saved poor sinners then, it is just as effectual now. "Christ Jesus came into the world to save sinners," and I realize I am a great sinner, and therefore I have a little hope, if I love and believe the doctrine of grace, that I am one of the afflicted and poor people, whose only trust is in the Lord, for where else can we go. He hath the words of eternal life.

All my hope is in Him, in the finished work of Christ. He finished the work He came to do, which was the salvation of His people, and He now manifests Himself to them in the forgiveness of their sins, and implants in their hearts a spirit of obedience, that they should follow Him in meekness and fear, in a godly walk and conversation, walking worthy of the vocation wherewith they are called. O, may I be given grace to follow my Saviour through evil as well as good report, in humbleness of mind, loving and honoring Him who hath done so much for us. But, dear friends, I am so sinful and unworthy, it seems I have never done anything good; but my very thoughts are evil and I many times fear I know nothing of spiritual things, and I go mourning much of my time. But when I am enabled to "look to Jesus, who is the Author and Finisher of our Faith," I am made to look up and rejoice.

Brother Hassell, I do love "The Messenger," and trust it will be sustained. I feel that you are a great blessing to the church as a peace-maker and preacher of glad tidings. May you long be spared to the comfort and edification of God's children.

My mother, who is in her seventy-eighth year, joins me in sympathy for you in the loss of your dear, honored, and beloved mother. Surely the earth holds not many like her. O, how often I have wished to be more like her, so gentle, so noble and spiritual minded. How many tried ones she has cheered by her precious letters! When I think of her and my dear father and many others who have gone from us, never to return, I am

made to mourn and cannot be reconciled. "But God will wipe away all tears," and cause that he "who goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Dear Father Mitchell, I would say a word of comfort to you could I do so. Your writings and also those of Elder Henderson's are very comforting to me.

I pray that God may give you strength to sustain you in every trial and affliction, and be your stay and support in time of tribulation and distress

With love to all the correspondents of "The Messenger," I am your sister, I hope, in Christ,

SARAH E. RUNKLE.

APPEAL FOR HELP.

Newport, Carteret County, N. C.

DEAR BRO. GOLD AND BRO. HASSELL:—Will you please say through your valuable papers to my many brethren and friends that I have been prostrate for about five months, and that I am exhausted of all means of living for myself and family. I have nothing to buy me a little medicine with, and if I don't get help I shall surely suffer, and I am now suffering for attention, and no way to get it. Will you please ask all my brethren and friends, who have a mind to do so, to help me a little? If the amount is small, it will do me great good. As to my many brethren in the ministry, please ask the churches that they serve to try to help me a little, and it will be gladly received. I know that, if they knew my helpless condition, those who have the means would gladly contribute a small mite to my necessities. I see no way but to suffer unless I am helped.

E. C. SMITH.

Remarks.—Elder Smith is an humble and lovely minister of Christ, and, though he has been in feeble health for years, he has labored faithfully in his Master's cause. Afflicted and poor, he has now become dependent upon the kindness of others. The churches that he has served

should see to it that he does not suffer for the want of the necessaries of life; and those of us who have been comforted under his ministry, when he travelled among our churches, should take sincere pleasure in contributing something to his needs. Let us prove to him that our religion is not a dead but a living one. Our Lord says: "Inasmuch as ye have ministered unto one of the least of these my brethren, ye have ministered unto Me." (Matt. xxv. 40.) SYLVESTER HASSELL.

MOHAMMEDAN EXPECTATIONS.

Timothy Richard, a missionary to China, when taking a furlough in England, told an interesting anecdote at a missionary meeting at Stockwell Orphanage. He said:

"One day two Mohammedans came to my house in Pekin; one was an officer in the Government, and the other a high priest in the Mohammedan religion. They stayed beyond the usual length of a call, remaining nearly two hours, but they never came to any particular point. We talked and talked and talked about religion in every aspect almost, but I felt persuaded that they had some special object in calling, but I could not get it out of them. A few days after, I returned their call. I sat and talked for about two hours to try and find out what they were after, but I did not succeed. When I rose to go I said to them, 'Now, if I read your minds aright, you are men who fear God, and who are in search of higher truth. I felt it when you came first; I feel it to-day after this conversation, but you have not asked me any particular question that I can lay hold of. Won't you be frank, and tell me exactly what it is you want?' Then, to my astonishment, what do you think they said? 'Our sacred books say that *Jesus Christ is coming to reign again*, and we want to know by what signs he is to be known, for we want to be amongst the first to receive Him!'"—*The Christian*.

THE PRAYER OF FAITH.

O God of Calvary! O Lord divine!
 Hold me and I am held! I cannot slide
 When pressing closely to Thy bleeding side,
 Though men and devils 'gainst my soul combine!
 Nor shall I wander far, if in the veil
 Of Jesus' flesh my anchor has been cast;
 But I shall hear the welcome plaudit—"Hail,
 Beloved, enter into rest!" at last.

S. J. Clark.

If we cannot find God in your house and mine, upon the roadside or the margin of the sea, in the bursting seed or opening flower, in the day duty and the night musing, I do not think we should discern Him any more in the grass of Eden or beneath the moonlight of Gethsemane.—*James Martineau*.

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
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“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. iii. 16, 17.

FAITH AND ITS RELATION TO SALVATION.

Faith is “a divinely wrought, loving, and hearty reliance upon God and His promise of salvation through Christ.” This is the best definition of evangelical faith that I have ever seen. It is the definition given in the latest, largest, and best dictionary of the English language—Funk & Wagnall’s Standard Dictionary. Like all the other results of the latest and highest scholarship of the world (which is nothing but the most exact attainable literary *truth*), it is a confirmation of the scriptural correctness of the doctrine of salvation held by the Primitive Baptists. The more closely and deeply persons who really desire to know the truth search the Scriptures, the more thoroughly are they convinced that salvation is wholly of the Lord—of His glorious purpose in eternity, His gracious redemption and regeneration in time, and His gracious consummation in the morning of the resurrection. Faith itself, instead of being a work, wholly or partly of the sinner, and *a condition or prerequisite of salvation*, is *divinely wrought*, is *the work of God in the sinner*, and is thus *an integral part*

and evidence of his salvation. Paul's description (in Heb. xi. 1) of those characteristics of faith upon which he bases his exhortation to lifelong perseverance in the service of God, is in perfect accordance with the definition quoted from the Standard Dictionary. He says that "faith is the substance (the substantiation) of things hoped for, the evidence (the demonstration, the convincing proof) of things not seen." Certainly no power but that of God can substantiate and demonstrate to His people, in every land and age, the absolute certainty of unseen, spiritual, and eternal realities, and enable them to live and labor and suffer and die in the steadfast conviction of the great truths of eternity though not seen by the natural senses. The Scriptures are so plain upon the subject that all of the ablest Protestant and even Catholic authors frankly admit that faith is the gift of God, the work of God, the fruit of His Spirit (1 Cor. xii. 3—11; 2 Cor. iv. 5, 13; Gal. v. 22; Eph. i. 19—23; ii. 8—10; Philip. i. 29; Heb. xii. 2; John i. 12, 13; vi. 29, 37, 44, 65; x. 26—30; xvii. 1—3, 8—10; Acts xiii. 48; xiv. 27; 1 Joh v. 1.)

The word faith occurs two hundred and forty-seven times in the Scriptures; and a comprehensive view of all these passages shows that, as understood by the inspired writers, faith is an experimental manifestation, a conscious realization of personal and spiritual union with Christ. It is the root-grace, from which spring all the other graces of the Spirit, reverence, fear, repentance, hope, love, joy, peace, thankfulness, contentment, humility, self-denial, patience, resignation, fortitude, zeal, and sincerity; and faith is blended with all these gracious emotions and their exercises. Even in that fear of the Lord which is the beginning of wisdom, and in evangelical repentance towards God for sins against Him, there is latent or hidden faith, just as there may be in a liquid a dissolved and unseen solid; and this latent faith, while it does not comfort, yet does something even more important in humbling the soul and causing it to hate sin; we cannot fear God or repent toward Him unless we really believe in Him; it is simply an increase of true faith, when we not only fear and repent towards God, but also realize a loving and hearty trust

in Christ as His perfect Son and our all-sufficient Saviour. Faith has been called the eye, the ear, the tongue, the hand, and the foot of the renewed soul; it is the organ of the life of Christ in the soul—the method in which that life manifests itself. It is looking to Christ, hearing Him, tasting, eating, and praising Him, laying hold upon Him, receiving Him, coming to Him, fleeing unto Him, and resting upon Him. Evangelical faith is not merely intellectual *belief*; but, “mingled with such belief, it is *love*, at the sight of an object who is altogether lovely; and *gratitude*, at the sight of an object who has done so much, even to the laying down of His life for us; and *desire*, at the sight of an object who in all respects is so desirable; and *trust*, at the sight of an object who has given such proofs of His trustworthiness; and *wonder*, when the soul hears Christ say, ‘Come unto Me, thou who didst pierce Me, come to this bosom which thou didst cause to bleed, and I will shelter and caress thee there’; and *sorrow*, when, through gushing tears, the witnesses of its contrition, the soul looks on Him whom it has pierced; and *hope*, for if this Saviour, so beneficent and so trustworthy, is ours, then what is there we may not hope for; and *complacency*, for now having found Christ Himself, the soul has found all its salvation and all its desire.” The blessed object of evangelical faith is always one and unchangeable—the eternal Son of God, our precious Saviour. “Just as the same sun which lights up the grey morning, also kindles the blaze of noonday, and floods with mellowed rays the evening sky, so is the same Jesus the object of faith from its commencement to its close—He is the first, and He is the last—its Alpha and its Omega. Its life-long exercise is to study Him; its life-long effort is to please Him; its life-long delight is to enjoy Him; and its life-long hope is, when life is over, to be with Him in His Father’s house above. Yes, blessed Jesus, as my faith gathers experience, it will be of Thee; as it becomes more active, it will be for Thee; as it clings more, it will be to Thee; as it loves more, it will still be Thee. Forget Thee, O Jesus, my first, my truest Friend; grow weary of Thee, my constant and unchanging Benefactor; seek another than Thee, Thou chosen of my heart; turn

away from Thee, who didst not not turn from me when I came to Thee, a poor, miserable sinner; deny Thee, who didst not disown me when I was in misery and want and wretchedness; cease to devote my life, my all to Thee, who hast given *Thy* life and *Thine* all for me! No, exclaims faith, never can I forget Thee, never grow weary of Thee, never turn from Thee, or deny Thee, or cease to live for Thee. When the storms of affliction come, let me hear Thy voice, that Thou art near me; when my sky is bright, be Thou its sun; when I enter the sanctuary, be it Thy salutation to greet me with peace; when I kneel at the footstool, be Thy name upon my lips; when I partake of the bread and wine of the communion, be Thou present to me in these Thy symbols; while I live, be Thou my life; when I die, be Thou my resurrection; when I enter heaven, be Thou the first to welcome me; and while through endless years I touch the golden harp, be Thou my theme, my first, my last, my only Saviour!"

In an act of faith, of course it is not God who believes (for God believes nothing, He knows all things), but it is the creature who believes; yet the Scriptures already cited prove that the revelation and power of God *cause* the faith, whether we regard faith as a feeling, act, principle, habit, or state of the soul. And when the Scriptures state that we are saved, justified, sanctified, or kept by or through faith, the language is of an *experimental* nature, and the meaning is that, by or through believing in God, we experience or realize our interest in His saving, justifying, sanctifying, and keeping power—faith is the manner in which the power of God, the life of Christ, in our souls, manifests itself in our salvation. When Paul, quoting from Moses (Rom. iv. 3—25; Gen. xv. 6), says that Abraham's faith was counted or imputed to him for righteousness, he plainly means as shown by the context and other Scriptures (Rom. iii. 21—31; v. 15—21; 1 Cor. i. 30, 31; 2 Cor. v. 21; Philip. iii. 3—11), that, not the act but the *object* of Abraham's faith, the righteousness of God, the righteousness of Christ, His active and passive obedience, all that Christ did and suffered, were imputed to Abraham for righteousness, and Abraham by faith realized,

experienced such an imputation. The most intelligent and honest conditionalists admit that our faith does not really justify us, and that nothing but the merits of Christ, His obedience, death, and resurrection justifies us in the sight of God (McClintock and Strong's Cyclopædia of Biblical, Theological, and Ecclesiastical Literature, Vol. III, page 459; Vol. IV, page 1102). According to the Scriptures, "our justification is gratuitous (Rom. iii. 24; Eph. ii. 5; Tit. iii. 7); Christ is our Surety (Heb. vii. 22; Isa. liii. 6, 11; 2 Cor. v. 21; 1 Pet. ii. 24); He is our propitiation (Rom. iii. 25; 1 John ii. 2); we are justified through Christ, or for His name, or His sake, or by His blood (Acts x. 43; xiii. 38, 39; Eph. i. 7; iv. 32; Rom. v. 9; 1 John ii. 12); Christ is called 'our righteousness' (Jer. xxxiii. 6; 1 Cor. i. 30; Rom. x. 4); we are justified by His obedience or righteousness (Rom. v. 18, 19); and the righteousness that justifies us in God's and Christ's, as opposed to ours (Rom. i. 17; iii. 22; Philip. iii. 9)." We are said to be justified not for or on account of our faith as a cause, but by or through faith, as a medium by or through which we realize our union with Christ and our interest in His righteousness. Our faith is imperfect; but God's holy law requires a perfect obedience, such as only Christ could render. It is for nothing done *by* us and nothing done *in* us, that God justifies us, but only for the righteousness of Christ. It is the very *essence* of faith to utterly renounce all dependence upon self, and to rely entirely upon Christ, His righteousness, wisdom, and strength, for salvation. Richard Watson, the ablest of Arminian theologians, in the article on "Faith," in his Biblical and Theological Dictionary, well says: "Faith acknowledges on earth, as it will be perpetually acknowledged in heaven, that the whole salvation of sinful man, from the beginning to the last degree thereof, whereof there shall be no end, is from God's freest love, Christ's merit and intercession, His own gracious promise, and the power of His own Holy Spirit." And in his article on the "Covenant," he says: "By the covenant of grace there is conveyed that grace which enables a man to comply with the terms of it; the very circumstances which rendered the new covenant necessary, take away the pos-

sibility of there "being any merit upon our part:" the faith by which the covenant is accepted is the gift of God; and all the good works by which Christians continue to keep the covenant, originate in that change of character which is the fruit of the operation of His Spirit."

The faith of God's elect is the effect and evidence of regeneration or the new birth (John i. 12, 13; iii. 3—16; 1 Pet. i. 21—23; 1 John v. 1); and it is the source or spring of obedience (2 Cor. iv. 13; Gal. v. 6; 1 Thess. i. 3; 2 Thess. i. 11; Tit. iii. 8; Heb. xi; James ii.) Mere theoretical or historical or intellectual or moral faith or the faith of miracles are natural and perishing things (Mark i. 24; v. 7; James ii. 14—26; Matt. xiii. 20, 21; Mark iv. 16, 17; Luke viii. 13; Matt. vii. 22, 23; x. 1, 4; 1 Cor. xiii. 2); but true evangelical faith is spiritual and imperishable (John xvi. 13, 14; 1 Cor. xii. 3; Gal. v. 22; Matt. xvi. 16, 17; 2 Cor. iv. 5; Luke xxii. 32; John iii. 15, 16; vi. 47; x. 27—30; xvii. 3; Acts xiii. 48; Heb. x. 39; xii. 2; 1 Pet. i. 1—5, 9; 1 John ii. 27).

The clear teaching of the Scriptures in regard to the salvation of sinners, is, that (1) God is the efficient cause; (2) His free grace or unmerited love or mercy is the moving cause; (3) the righteousness of Christ is the meritorious and procuring cause; (4) the regenerating and sanctifying power of the Holy Spirit is the experimental cause; and (5) faith in the internal, and (6) obedience the external, evidence of God's salvation; for which (7) all the glory belongs to God alone.

S. H.

FAITH AND WORKS.

APOSTLES PAUL AND JAMES.

Paul: "Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. iii. 28.

James: "Seest thou how faith wrought with his works, and by His works was faith made perfect?" James ii. 22.

I wish to show in this article the harmony of the foregoing Scriptures, believing as I do that both the writers were apostles of Jesus Christ, and that they were called

and qualified by the Holy Spirit to expound the doctrine of the gospel of Christ; and that, therefore, they are both correct in the premises which they occupy in the general connection of the passages quoted above.

Paul presents the doctrine of justification by faith without the deeds of the law of Moses, and clearly exhibits the fact that if justification were by that law the Gentiles would be excluded entirely from the benefits thereof, and that the Jews only could be saved. His theory is, that there is no virtue in the law of Moses to expiate the guilt of the subjects, all of whom were guilty and condemned before the law was given by Moses. And this is the principle by which he justly claims to establish the law; for if a transgressor of the law of God could, by subsequent obedience to another law, make reconciliation for his past offences, then the law previously violated would have been compromised or its demands made void. And, although Paul introduces the law of faith, by which boasting is excluded, he clearly draws the line of distinction between this law of faith as a matter of sovereign grace and the law of works as a matter of creature obedience. He says, "It is of faith, that it might be of grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which of the faith of Abraham, who is the father of us all." Rom. iv. 16. Furthermore, he shows that the faith of Abraham antedates his first act of obedience unto the law of circumcision, and his faith was counted to him for righteousness before he was circumcised. Rom. iv. 10. The nature of this faith is such that it embraces the righteousness of Jesus, by imputation of which the people of God are freely justified by His grace, which was given them (in covenant) in Christ Jesus before the world began. Rom. iv. 6, 7, 8; Tit. iii. 7; 2 Tim. i. 9. According to these principles God's chosen people were exempted from any fatal charge or imputation of sin, as their trespasses were not imputed unto them, 2 Cor v. 19; but being imputed to Christ, were actually punished in Him on the cross, and therefore he defies the universe to lay anything to their charge, since God justifies them and Christ died for them. Rom. viii. 33, 34; v. 8.

All these fundamental principles operate in perfect harmony, and quite independently of the works of the law of Moses, and they constitute the law of the Spirit of life in Christ Jesus, by which God's children are made free from the law of sin and death. Rom. viii. 2.

Now we will notice how this same Paul agrees with James in reference to the duties and obligations of the children of God after that they have received the gift of faith in Christ; he says: "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that should walk in them." Eph. ii. 8, 9, 10. This address is not to the faithless, carnal sinner, but to the chosen and called of God, whom He hath quickened together with Christ, and saved by grace; and the same class and character of people are addressed by James as "brethren"; Ch. i. 1 and iii. 1. Those brethren had the faith of our Lord Jesus Christ, the same faith which moved Abraham, referring to which James wrote the second passage quoted at the head of this article, saying, "Seest thou how faith wrought with his (Abraham's) works," etc., giving this example of the work of faith to show how a man (of faith—not a carnal, unregenerated man) is justified by works, and not by faith *alone*. Not, however, by the works of the law of Moses, but of the law of faith.

The teaching of both the writers is, that all acceptable obedience of the children of God is the effect of faith, without which (faith) it is impossible to please God. Heb. xi. 4, 5, 6. All the offerings of God's children are accepted when offered by faith; the prayer of faith is answered and the works of faith are blessed of God. The only difference between Paul and James, on this subject is, that Paul places the greater stress upon faith, the cause of obedience, and James upon works, the effect and evidence of faith; but they both teach most clearly that faith is the prerequisite principle, and corresponding works the crown by which faith is adorned and made perfect. To discard either renders the other void, and therefore by both these holy apostles due ref-

erence is made to the importance of both faith and works.

Paul only condemns *dead* works, and James denounces *dead* faith; for each is dead without the other. Abraham did not give vitality to his faith by offering Isaac upon the altar, but he proved thereby that his faith *was* vital; but where is the man who presumes that he has faith to cross a river of water on a row-boat without plying the oar? He would surely drift down with the current; but you will find no sane person professing such faith. The faith which God bestows stands coupled with all the necessary means by which its end is attained. Therefore, the faith of God's elect embraces Jesus and His obedience as the only means of eternal justification, and with this given faith comes the desire to serve and obey God, and to keep the commandments of Christ our Saviour. Wherever you find the faith that Paul preached you may expect to find the corresponding works that James preached.

J. E. W. H.

THE OBJECT OF THE TRUE MINISTER.

“I seek not yours, but you.” 2 Cor. xii. 14.

Thus, in six little words, the apostle of the Gentiles fully expresses the object and aim of every true minister of the gospel of Christ. The love of God in the heart is the love that embraces the children of God, and this love is the highest and noblest gift of God to men, and is the most potent characteristic they will ever possess. This holy principle is in the heart of every true believer—every one that is born of God—and is manifested by obedience to His commandments. 1 John v. 1, 2. The true minister of the gospel of Christ loves God, loves the truth, and loves those that are of the truth, and therefore delights to serve and feed them by the exercise of his gospel gift. He seeks to comfort and instruct them, and to build them up in the truth and comfort of the blessed gospel. He seeks them as a loving father seeks his children, not to draw from their resources to add to his own store, but to dispense to them the bounty with which he is instructed of the Lord for their good and

God's glory. Indeed, it is fully expressed in the text, "I seek not yours, but you."

The true minister seeks the flock of God, not in order to obtain what they have or to be supported by them, but because there burns within his bosom a flame of love which God has put there for them, which prompts him to seek their company and to engage their minds and conversation upon divine things and divine subjects; and it is his chief joy to see and know that they are interested and joyfully affected by the Spirit of the Lord under his exercises. The preacher only can know how precious it is to witness the effect of the gospel when both delivered and received in the power of the Holy Spirit. Nothing on earth is so good and sweet and satisfactory to the gospel preacher as a feast of gospel grace with the flock he feeds. It is so precious to share their love and fellowship and confidence, and a most delightful employment to feed the gentle, loving, and appreciative flock of God.

The preacher who seeks the children of God according to this rule of humble meekness and charity, will be sought by them in the same spirit; for the love of God's children is mutual, and the church loves her ministers as well as they love the church. There is a wonderfully close and binding relationship between the church and ministry, and with all there are mutual obligations to be performed by both, which the law of Christ presumes to be equally prompted by love, both on the part of the church and of the minister. While it is the plain duty of the church to minister to the preacher in temporal things after a godly sort, yet it should be remembered that the gospel is priceless, and the true gospel preacher would feel the same desire and inclination to preach the gospel if there was not such provision in the law of Christ for his temporal support; and may we not conclude that this perfect law of love and of liberty would also prompt the children of God to freely give of their substance to the preacher? The gospel ministry is a free gift of God to the church; as it is written, "When He (Christ) ascended up on high He led captivity captive and gave gifts unto men"; what for? "For the work of the ministry, for the edifying of the body of Christ,"

which is the church. And our blessed Saviour said to His disciples when He sent them forth to preach, "Freely ye have received, freely give"; and they obeyed, and said they lacked nothing.

Now what I want to believe, and, I think, do conscientiously believe is this, that the law of Christ, regulating these duties and obligations we owe to each other, are not only written in the Scriptures of the New Testament, but also written in the hearts of God's dear children, both preachers and private members, and if each one will act and perform them as they feel the inward, living admonition of the law written there, we will have peace and quietude on this subject. "The poor have the gospel preached to them" free of charge; but the rich cannot, with all their gold, purchase a crumb of gospel food.

Now, dear child of God, if the love of God in your heart does not prompt you to obey the Lord in helping your needy minister, all that can be said or written will not have that effect; but I must still believe that you feel so. And my dear fellow-laborers in the gospel of Christ, you feel willing to endure the hardships and privations incident to your sacred vocation for the love you feel in your hearts for the flock of God. Do you not?

With humble hope in Jesus,

J. E. W. H.

WARS AND RUMORS OF WARS.

True to the letter, we find the Holy Scriptures fulfilling. War is progressing between Spain and Cuba, and there is a rumor of war between the United States and Spain, which causes each reader of the newspapers in this country to consider the subject with more interest and serious concern. Indeed, it is a serious matter; for it is not impossible that all the nations may become involved in war, death, carnage, and devastation. This is the way in which God pours out His holy wrath upon the wicked inhabitants of the earth. And are they not even now fully ripe for a scourge? Only look around home and see what is transpiring; read the daily ac-

counts of crime committed by the people of this continent, and say if God is not good, slow to anger, and plenteous in mercy. And yet how swift we are to resent an insult, or injury, or indignity offered by foreign nations against our national flag! But we are slow to recognize the fact that the royal banner of the Sovereign King of the universe floats unfurled over all the earth, and that we are continually offending and transgressing His sovereign laws.

God has dealt very leniently with this sinful nation. He has given us gentle warnings in the form of internal strife and bloodshed, and in many things in the order of His providence He has been speaking to us from His throne above; yet we do not hearken to the voice from heaven, calling us to repent of our Sodom-like wickedness. Surely the people of Sodom could not have been worse than our nation now is in the sight of God. God does not destroy people without first warning them, nor does He afflict them for nought. Where is the considerate child of God who reads the Bible and views the situation of this country from a true scriptural standpoint who has any hope of the escape of this nation from Divine judgment? How dark, how dismal the prospect before those whose eyes are opened!

Here is my hope and the source of my comfort; that in the midst of a crooked and perverse generation there is a people, a very small remnant, who still shine as lights in the world; and yet I often sigh for them by reason of the increasing manifestation of carelessness and indifference. I am pained by the apparent disposition of some who profess to love God to lower the standard of the Christian profession.

Some trail their banners in the dust, and others seem to have lost their colors entirely by conforming to the world. Nevertheless, says Paul, the foundation of God standeth sure, having this seal, the Lord knoweth them that are His.

The promise of God is surely drawing nigh when He will shake not the earth only, but also heaven; and then all things that are shaken will be removed, and those things only which cannot be shaken will remain. Then this little flock—this remnant according to the

election of grace, to whom their Heavenly Father is pleased to give the everlasting Kingdom which cannot be moved, will be saved from all the ills of mortal existence, and enter into the Kingdom prepared for them from the foundation of the world. There will be no more wars, no rumors of wars, nor ought to disturb the everlasting peace and happiness of the glorified bride of the Lamb. Oh! dear reader, what is thy hope of such a glorious habitation?

J. E. W. H.

QUESTIONS AND ANSWERS.

1—Q. Who is meant by Jezebel in Rev. ii. 20? A. In Christ's message to the church in Thyatira (Rev. ii. 18—29), while He commends, in general, their faith and practice, He condemns most severely, in special, their toleration of *idolatrous, antinomian, persecuting, fanaticism* (like that of the Balaamites and Nicolaitans of the synagogue of Satan, in verses 9, 14, and 15), typified by Jezebel, unlawfully united to the church as Jezebel was to Ahab, and powerfully influencing the church for evil as Jezebel did Ahab, professing to explore the deep things of God, but really exploring the depths of Satan, the mystery of iniquity, in doctrine and practice, and corrupting the true people of God. The heart-searching Christ gives these corruptionists space, but not grace, for repentance, and will righteously cast them into a bed of suffering if not of temporal and eternal death, and the genuine people of God corrupted by them He will cast into great tribulation, and He will destroy the merely professing Christians, who become thoroughly indoctrinated with these evil principles, and whom He calls "her children." Jezebel probably represents the heathenish Gnostics (Know-Alls) of the early centuries, and their imitators in succeeding ages, who care more for themselves than for God and His true people; and also the Mystery Babylon of Rev. xvii., Roman Catholicism.

2—Q. What is a scriptural evangelist? A. The word evangelist means a bringer of good news, a preacher of the gospel. It occurs but three times in the Scriptures

—Acts xxi. 8; Eph. iv. 11, 2 Tim. iv. 5; and it is personally applied only to Philip the Deacon and to Timothy. In Eph. iv. 11, Paul uses it to designate the third class of gospel ministers—1st. Apostles; 2d. Prophets; 3d. Evangelists; and 4th. Pastors and Teachers. Philip was first one of the seven Deacons of the church at Jerusalem, full of faith and of the Holy Ghost (Acts vi. 5); and when his brother Deacon Stephen was put to death (Acts vii.), and a great persecution arose against the church at Jerusalem (Acts viii.), the members of that church, except the Apostles, were scattered abroad throughout the regions of Judea and Samaria, and went everywhere preaching the word, and among them was Philip, who wrought miracles, and many persons, under his ministry, believed and were baptized. Under the direction of the Spirit, Philip preached Jesus to the Ethiopian eunuch in the latter's chariot in the desert between Jerusalem and Gaza, and, after baptizing the eunuch, he was caught away by the Spirit, and was found at Azotus (or Ashdod) in Philistia, and preached in all the cities till he came to Cesarea, where Paul and Luke found him residing, about twenty-nine years afterwards, with his four daughters, virgins and prophetesses (Acts xxi. 8, 9). From the cases of Philip and Timothy, it would seem that evangelists were distinctively not settled pastors, but travelling preachers, either visiting regions where the gospel had never before been preached, or confirming in the truth churches already established (1 Tim. i. 3).

3—Q. Is the term Elder in the New Testament applicable only to ministers? A. In the Gospels and sometimes in the Acts the term means the elders of the Jews—the princes, magistrates, judges, and governors of the Jews, which is the meaning of the term throughout the Old Testament; but at other times in the Acts and nearly always in the Epistles it means ministers or preachers, otherwise called bishops or pastors. In Heb. xi. 2 it means the Old Testament saints or believers; and in 1 Tim. v. 1, 2, it seems, from the context and from 1 Tim. iv. 12, and Titus ii. 2, to mean aged members of the church; but in 1 Tim. v. 19 it seems plain from the context that by “an elder” is meant a minister.

4—Q. Is it best for the church to have one pastor for the year or two or more pastors alternately? A. Our churches generally have but one pastor for the year, and many churches retain the same pastor for life or as long as he is willing and able to serve them; and this seems to me much better than for a church to have two or more pastors alternately. For the most intimate and effective service, a pastor and his church should be well acquainted with each other, and should feel a most tender personal regard for each other. Such acquaintance and regard would probably be diminished by an alternation of pastors. Where two or more elders are members of the same church, and live near, it would be proper for them, if called to such service, to be joint pastors of the church.

5—Q. How often do most of our churches have the communion? A. Quarterly; though the tendency is, where feet-washing is observed in connection with communion, to have communion only once a year, perhaps because the washing of feet once a year is thought to be often enough, or because the Jewish Passover, which was, as it were, merged into the Lord's Supper, was observed but once a year. If the communion is meant by the words "breaking bread" in Acts ii. 42, 46, it would seem that the Apostolic church, at least just after Pentecost, communed every day. The language of Christ in 1 Cor. xi. 25, 26, apparently implies that the Lord's Supper was to be observed often, but He does not say how often.

6—Q. How far did the Israelites travel in their wanderings from Egypt to the Promised Land? A. No human being on earth knows. The great majority of the places mentioned in Numbers cannot be identified, nor is it known how far the Israelites marched in a day, nor how long they remained at each encampment, the period of rest varying from a day to a year. A straight line from the head of the Red Sea to Canaan was only about one hundred miles, which the Israelites ought to have travelled in a month; but disbelieving God, and murmuring against Him, they were kept in the wilderness forty years until that rebellious generation died, and then their believing children who they said would

be killed by the giants of Canaan, passed over Jordan under Joshua, and entered upon the goodly inheritance promised to Abraham.

7—Q. How many Psalms were written by David? A. Seventy-three are assigned to David by their titles in the Hebrew Scriptures, and seventeen others by their titles in the Septuagint or Greek Version of the Old Testament, which was commonly used by Christ and His Apostles. Thus ninety Psalms in all are ascribed to David; the authors of the remaining sixty Psalms were Moses, Solomon, Asaph, Heman, Ethan, and the Sons of Korah, and other persons whose names are not given and are not now known.

8—Q. What was the cost of Solomon's Temple? A. The estimates vary from half a billion to five billion dollars. According to the most moderate computation, the value of the precious materials was six hundred million dollars, ten times the cost of "St. Peter's Cathedral" at Rome. The unrivalled cost of Solomon's temple was a type of the inestimable cost of the Church of God—the priceless blood of His incarnate Son.

9—Q. What was the age of Christ at His crucifixion? A. Probably about thirty-three years. He was about thirty years old when He was baptized (Luke iii. 23)—that was the age when the Levites and Scribes regularly began their work among the Jews; and it is believed, from a comparison of the events recorded in the gospels, that His ministry lasted about three years. The best scholars believe that Christ was born four years before the commencement of the Christian era (because Herod the Great died at that time, and Christ was born before Herod died), and that the crucifixion of Christ occurred Friday, April 7, A. D. 30.

10—Q. Did Christ die as the Substitute of His people? A. Not *merely* as their Substitute or Surety, which He certainly was, for He took their place and paid their debts, He was wounded for their transgressions, He was bruised for their iniquities (Isa. liii. 5, 6; 2 Cor. v. 21; Heb. vii. 22); but Christ also died as the Covenant or Federal Head of His people, according to the eternal purpose of God, just as Adam sinned and died as the Covenant or Federal Head of all his posterity (Rom. v. 12—

21; Eph. i. 4, 22, 23; iv. 15, 16; 1 Cor. xii. 27; xv. 22, 23; Philip. iii. 10). The contention among genuine Primitive Baptists as to whether Christ was our Substitute seems to me, like the most of the other contentions among them, nothing but an unprofitable and unwholesome strife of words; for all of them will heartily admit the full truth of all the above Scriptures, and therefore they ought, in the name of the Lord Jesus Christ, to be harmonious in their views and words (1 Cor. i. 10; iii. 12; Eph. iv. 1—16; John xvii. 20, 21.)

S. H.

EXTRACTS.

Albion, Ind., March 15, 1898.

Elder S. Hassell—

DEAR BROTHER: Allow me to express my high appreciation of the "Gospel Messenger." Your views on predestination and man's accountability are both baptistic and biblical. I pray that God may long spare you to wield the "sword of the Lord and of Gideon." Your opposers may be strong, but your God is strength. May He who clothes the lilies still clothe you with the garment of true humility and make you a "defenced city and an iron pillar, and brazen walls" against error.

Yours in humble hope,

GEO. A. BRETZ.

Paris, Ill., February 26, 1898.

Elder S. Hassell—

DEAR BROTHER: Enclosed please find two dollars, for which please extend my subscription to the "Messenger" two years. I am well pleased with the "Messenger," and hope that the brethren will sustain you, and that those who are delinquent will pay up and thus support a worthy enterprise. While there are many who are behind who cannot well avoid it, I am sure there are also many who, through neglect and carelessness, have unintentionally done you a great wrong. May the Lord put it into their hearts to sustain you in the great undertaking of editing and publishing "The Gospel Messenger."

Yours in hope,

M. B. MOFFETT.

Stinson, Va., February 21, 1898..

Elder S. Hassell—

MY DEAR BROTHER: Since reading your editorial in the February number of "The Messenger" on Bible Predestination, I have felt a desire to write to you to express my approval and to let you know that I so greatly appreciate your labors of love in setting forth

the plain Bible truths, so replete with edification and comfort for the people of God. It does look to me like that article ought to forever put to rest the contention among Baptists about predestination, and I do believe that all who sincerely desire to know the truth will be satisfied. I have shown the article to many brethren, and they all join in saying that it is the ablest production they have ever read on the subject. There can be no other explanation, because all others are inconsistent, even with themselves.

I would be glad if all Primitive Baptists would subscribe for "The Messenger" and read it. I desire to thank the Lord, if I know how, for such a gift at this very time when so much needed by us, when some so potent are trying to sow the seed's of discord among brethren. Their object is manifestly to be leaders of factions, not caring for the needless sufferings they bring among the people of God.

The churches are all in peace in our Association, and there are some considerable ingatherings in some of them. May God continue to bless you to wield your pen in defense of the truth, and to comfort the poor tempted, suffering people of God. Farewell.

Your unworthy brother,

J. T. STINSON.

Roopville, Ga., February 27, 1898.

Elder S. Hassell—

DEAR BROTHER: The time has again come that I should renew my subscription to "The Messenger." I don't feel willing to do without it, nor to read it without helping to support it, so credit one dollar on my subscription and one on R. A. Hayes, Roopville, Georgia.

I thrice read the editorial in the February "Messenger" on Scriptural Predestination. I am satisfied that 99 per cent of the Primitive Baptists in this country will heartily endorse your views as set forth in the editorial; in fact, it is the ablest explanation of the subject I've ever heard. I don't remember having ever heard it preached otherwise, and I've been about among several Associations. I hope the brethren will sustain the "Messenger." In this section, if we desire, we can attend Old Baptist meetings every Saturday and Sunday, and get back home all right; but we should remember that there are many, yea very many, that are denied this *God-given* privilege. That is one reason why we should help support "The Messenger." No doubt but it reaches many of God's dear children that are separated from the company of the brethren and sisters, and brings glad tidings of great joy which shall be to God's children among all people. Another reason is that the editorials and communications are edifying and encouraging and instructive to saints and strengthening. From the State of Washington to Florida all speak the same thing, giving God all the glory in their salvation.

Yours in hope and gospel bonds,

W. P. MERRELL.

Falkland, N. C., September, 1897.

Elder S. Hassell—

DEAR BROTHER: "The Messenger" is one of the comforts of my life. What a feast of good things it contains to the lovers of truth! I enclose one dollar for "The Messenger" for the next year.

MRS. DEMPSEY HOLLAND.

Fairburn, Ga., February 24, 1898.

Elder S. Hassell—

DEAR SIR: I enclose money order for one dollar for renewal of subscription for "The Gospel Messenger." I don't feel like I could do without it. Hope all subscribers that are in arrears will pay up promptly, especially those that claim the name of Primitive Baptists.

May the Lord bless you and the co-editors.

Respectfully,

MRS. J. H. ELLINGTON.

SELECTIONS.

WHY WE ARE SAVED.

The humanitarian religion is making progress against the Gospel. In even such an orthodox Congregational paper as the *Advance*, is a poem representing the day of judgment, and having the question asked from the Great White Throne, "Who speaks for this man ere his doom be said?"

The answer comes not from the Redeemer saying, "I died in his stead, paid to the utmost farthing his debt, purchased him with My blood, he is Mine," but from all sorts and conditions of men on earth, telling that the man before the Judgment Bar had been kind to them!

He might have given all his goods to feed the poor and his body to be burned, and if he did not love God supremely it would have profited him nothing. Love to God is the great thing sung in that wondrous chapter to the Corinthians. And love to God is only possible to the regenerate heart. The carnal heart is enmity against God.

Though the man at that Bar had shown kindness all his life to every human creature, what would it avail him? He stands to be judged at God's Bar. What he has done to God is the first and the last, the alpha and omega with him there. What he has done for his fellowmen is of consequence chiefly because thus he showed his love to God, and secondly, because God has commanded kindness and justice to all His creatures.

The claims of God are so infinitely great they dwarf into comparative nothing all other claims. God is all in all. Men shall stand there charged with guilt towards Him. They have not loved Him with all their hearts and souls and minds and strength. Whatever else the best among them can do is dwarfed into nothing before this great charge.

They have sinned against God. They have defrauded Him of His just dues. They owe Him an immeasurable debt and they have nothing to pay.

"Who speaks for this man?" Every human being in that entire race before the throne is in the same category of guilt. For one of them to speak for the prisoner would be like one of a gang of train wreckers with hands red with blood saying for another that he was good to his own children. What would judge or jury care for that as they tried him for the murder of many?

Here is a man whose whole life has been spent in disobedience to God. He is arraigned on that charge at the bar of the universe. Others as guilty do not deny the disobedience, but say he was kind to them. And this is called, in an able and generally sound paper, having "Some witness at your trial hour to speak."

Paul draws a different picture. When we stand before that great White Throne with the clear light of eternity beating down upon our

souls the question is asked, "Who is he that condemneth?" and the glorious answer is, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God who maketh intercession for us." Because our guilt has been imputed to Him, and His righteousness imputed to us, "there is now no condemnation to them that are in Christ Jesus."

What we have done to Christ's people because they are His, is done to Him, is a proof that in our hearts we love God. But at our trial before the Judgment Bar there is but One in all the universe who can speak for us—but One Advocate with the Father. And His voice is heard because He has paid the full penalty of the law in our stead.—*Western Recorder*.

THE SOUTH.

An exchange said, in speaking of the South as it was: "The sneer at the South as an inert, indulgent, and indolent people is heard no more. They turned out the toughest soldiers of the centuries. Their mild manners, aversion to noisy display, disgust at the idolatry of the dollar was mistaken for lack of purpose and high resolve."

We hope the South will never lose their old aversion to noise and display, and their disgust at the idolatry of the dollar. Any change along that line which shall lessen these feelings will not be a progress onward, but a progress downwards.

Progress does not mean noise and display and machinery and money. It means more honor, more bravery, more truth, more courtesy, more hospitality—in a word, more godliness. It means a larger number of honorable men and pure women. It means honor and veracity in everything. Less shoddy and less imitation and tinsel, less noise, less desire to be prominent and a greater desire for modesty and refinement. It means all which is included in the grand old word "gentleman."

The *Advocate* goes on to say: "If this Republic continues, it will be debtor to the seasoned, rooted, Christian civilization of the South. The South has a mission. They will be summoned to enforce law, guarantee regulated liberty, protect the savings of industry beyond the Ohio. The North was fighting for its own existence when it coerced the South to remain in the Union."

If these words are true, the South has a great and urgent responsibility to maintain her old ideals and to be careful in adopting ideas that tend to break down the qualities here praised. Much is said of the "New South," and there is danger that the New will get so far away from the Old that the ideals will be changed and lowered, and that the "idolatry of the dollar" will possess the hearts of our people.

The president of a leading university in the North said to us that the hope of evangelical orthodoxy was in the South. Current heresies have affected the people of the South comparatively little, and the South is the bulwark of orthodoxy.

A prominent member of Congress from the North said to us that he regarded the South as the main hope of free government in this country. Old world socialism and old world anarchy have made little impression on the South, which is decidedly the most American part of the Union. We hope the South will prove equal to her responsibilities and opportunities.—*Western Recorder*.

How easy is the thought, in certain moods, of the loveliest, most unselfish devotion! How hard is the doing of the thought in the face of a thousand unlovely difficulties!—*Selected*.

THEIR NAMES.

Sweet thought, my God! that on the palms
Of Thy most holy hands
Are graven all Thy people's names.
Though countless as the sands.

Not one too mean to have his place
Amid that record blest.
And if but there our names are found
We'll share the heavenly rest.

How can we then yield to distrust
Or think we are forgot.
While ever thus the care of One
Who loves and changes not?

OBITUARIES.

Lack of space *compels* us to request our subscribers to try to express, within about two hundred words, their accounts of the lives and deaths of friends, if they wish us to publish the notices in THE MESSENGER.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

SISTER MINNIE McDOWELL.

Widow of Dr. John McDowell, deceased, and a daughter of Elder John Respass, former editor and proprietor of "The Gospel Messenger," died at her home in Butler, Taylor County, Ga., Oct. 3, 1897, after a lingering illness of several months. Sister McDowell was born in Upson County, Ga., May 13, 1859, and was married June 21, 1883, Elder Samuel Bentley performing the ceremony. She united with the Primitive Baptist church at Butler some fifteen years ago, and to the end lived a devoted Christian life. During the life of her father she was a great stay and consolation to him, spiritually and otherwise, and is an irreparable loss to the church at Butler. She was not only a deeply spiritual minded woman, but very intelligent and took great interest in the church.

As the pastor of her church, I was thrown in her company a great deal, and I was with her often during her last sickness. Although she was fully aware of her condition, she spoke of death while others were in tears, with the greatest composure, saying she was perfectly willing to die.

She resigned the care of her four little children (three girls and one boy) to the loving mercy of God, believing He would verify His promises.

She was perfectly rational to the last, her faith remaining unwavering in the scriptural declaration, "We know all things work together for good to them that love God," etc.

Her children are being cared for by two younger single sisters, who love them devotedly, and who are fully capable of training them up in the fear and admonition of the Lord.

She was buried at Barnesville, Ga., by the side of her husband.

H. BUSSEY.

MRS. NANCY HOLMES.

Sister Holmes died at the residence of Mr. Wm. Price, in Fayette County, Tenn., Nov. 22, 1897, aged 86 years, 2 months, and 9 days. She was the only child of James and Resa Humphrey, and was born and raised in Robeson County, N. C. She experienced a hope in Christ in early life, and united with the Primitive Baptist church by baptism, May 22, 1828, in her 17th year. She married Henry W. Holmes about 1830, and a few years afterwards she, with her husband and father and mother came to Tennessee, and afterwards they moved to Mississippi, where she lost her only child, a son 14 years old, and also her husband and father and mother. She bowed with humble resignation to these severe strokes of Providence, and was often heard to bless the holy name of the Lord in her sore bereavements. After these losses she returned to Tennessee in 1875, and made her home with her uncle, Jesse Humphrey; and in 1876 she was received into the fellowship of Mt. Pisgah Church in Fayette County, where she remained a consistent member until her death. She lived 70 years in fellowship with the Primitive Baptists, and felt assured that they occupied the original and scriptural ground of the Baptists. She was a strong believer in predestination and election, the total depravity of all men by nature, and the effectual calling of all the people of God. I was personally acquainted with her for 22 years, and I know whereof I speak. She lived for some years with her cousin, William Price and his dear wife, who ministered to her most tenderly in all her long afflictions.

May the Lord bless them for their kindness to the dear old sister, who was indeed a mother in Israel. After I had tried to speak some comforting words to the assembled friends, her body was laid to rest in the Mt. Pisgah cemetery at the setting of the sun. While the grave was being filled, the brethren sang the favorite hymn of the departed—"How firm a foundation, ye saints of the Lord." May the last end of all the bereaved be like hers.

D. G. CHAMBERS.

Newcastle, Tenn.

MRS. MARY WHITLEY.

The dear old mother in Israel whose name heads this memorial was indeed a remarkable woman. She was one of the early settlers of this section of Georgia, and was among the last ones of that generation to pass over the river of death.

She was born in Laurens County, Ga., on the 18th day of January, 1820, and was 76 years, 6 months, and 24 days of age at the date of her death, which occurred after a lingering illness with dropsy on the 12th day of August, 1896. Her remains were consigned to the silent tomb on the following day in the family cemetery at the old homestead, Elder W. H. Hardin conducting the burial services. Her maiden name was Smith, and she was a niece of the old family of Paulks, Jacob, George, Loldy, and others, all of whom have long since passed away. She was married to old father Whitley when they were each quite young, who preceded her to the grave several years. They raised a large family of children, all of whom became prosperous and prominent citizens of the county. Together with her husband she joined what is now and has been for a long time known as Brushy Creek Primitive Baptist church, at a time when the meetings of this body were held at Young's Meeting House, near Irwinnville, Ga., on Jan. 23, 1840, and was baptized into the fel-

lowship thereof by Elder Job E. W. Smith, a leading minister and pastor of this church at that date. During the long period of her membership in old Brushy Creek church (nearly three-score years) the records nowhere bear evidence of any disorder or violation of church decorum on her part. She was always a constant attendant at her church meetings and unless providentially prevented, "Aunt Pug," as she was familiarly known, was sure to be present. For years before her death her accustomed seat during hours of worship and church conferences at Brushy Creek, was a common country-made chair. To-day that chair is in its accustomed place, but alas! vacant, unoccupied by the familiar and tottering form of "Aunt Pug." Her life as a friend, a neighbor, a wife, a mother, a model of pure and primitive womanhood, and Christian, was one filled from beginning to end with bright and shining examples, love, piety, peace, and encouragement for all those around her. Thus a life, long, useful, exemplary, and fully lived out, crowned with wreaths of living deeds of charity and Christian resignation, has ended. To whom can old Brushy Creek now turn among her sisterhood for one living to fill her place around our altar? May God help us all and stimulate us to imitate her in her walk and the discharge of her Christian duties with the same patience and resignation so characteristic in her life, and may the memory of her be ever fresh and green in all our hearts.

Therefore be it resolved by Brushy Creek Primitive Baptist church in conference met:

1. That in the death of mother Whitley our church loses an ancient landmark and shining light, one whose life had fully matured and was indeed ready for the harvest.

2. To the dispensation of the *Great I Am* in this bereavement, we submissively bow, feeling that she had fully completed her mission on earth, and to die this death was but the beginning of her entry into eternal bliss.

3. To her devoted sons and daughters who survive her, and all relations, we tender our sympathy in this affliction, and for consolation point them to the unblemished life she led and the cheering thought of her happiness on high, where there is room for all who do God's will.

4. That a page in our Minute Book be preserved sacred to her memory, and that our clerk make suitable inscriptions thereon.

5. That this memorial and resolutions be spread on the minutes of our church, and a copy be transmitted to the "Towaliga Messenger," requesting publication of the same.

JAMES PAULK,
WM. PAULK,
M. HENDERSON,
Committee.

(Published in "The Gospel Messenger" by request.)

BROTHER AND SISTER BARTLETT HUCKABEE.

Brother Bartlett Huckabee was born on Nov. 21, 1821; was married to Mrs. Avy Marks on Feb. 7, 1848, by whom he had five children, three of whom still survive him. He was united with the Primitive Baptist church on Saturday before the second Sunday in Oct., 1852, and was baptized the next day by Elder E. A. Meaders, of Mississippi, and was shortly ordained deacon, which office he filled in the spirit of the case. He died March 10, 1896.

Avy Huckabee was born March 6, 1819, whose maiden name was Avy McGregor, and was first married to Benjamin Marks on Oct. 7,

1836, by whom she had four children, two of whom still survive her; then afterwards she married Bartlett Huckabee, on Feb. 7, 1848. She united with the Primitive Baptist church in May, 1840, and was baptized by Elder E. R. Barry. She died Oct. 9, 1897. Brother and sister Huckabee lived many years in Mississippi, from thence moved to Texas, where they died, as above stated, and now sleep in Little River cemetery, Wilson's Valley, Bell County, Texas.

REMARKS.

Elder J. G. Webb.—The foregoing account of the death of brother and sister Huckabee was handed me by our aged and esteemed Elder, M. C. C. Maples, to enable me to prepare an obituary in memory of our esteemed and venerable brother and sister, who fell asleep in Jesus at or near their home in Wilson's Valley, Bell County, Texas, at the times mentioned.

Truly it may be said of these devoted saints, as was said of Zacharias and Elisabeth. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke i: 6. It was our privilege to share the sweet fellowship in a church capacity with brother and sister Huckabee; first at Little Rock and then at Pilgrim's Rest, and I must say a more devoted couple I never knew to their meetings. We always knew there was some insurmountable difficulty in the way when they were absent, even in old age. Such unfaltering fidelity has often inspired my poor overburdened heart to make an offering to the Lord. Their presence at our meetings was ever inspiring. At their home the weary pilgrim, and all who love the Lord sincerely, would find a hospitable home. They, like Job of old, feared God and eschewed (hated) evil.

Space forbids us telling of all the worth of our esteemed brother and sister.

As a father and mother, as neighbors and citizens, suffice it to say that in all these spheres none excelled them. We will cherish their fond memory as long as we live, and abide in the sweet hope soon to meet them where the dull thud of mortality will never be heard again, no sorrow, no pain, no more parting, no death, to serve in the bounds of that glory world. May we not long to meet them there, on the ever shining shore of eternal light?

To the beloved family we tender our heartfelt condolence, praying that He who called our brother and sister into light, may also quicken them together with Christ, and may the worthy deeds of father and mother ever inspire them with devotion to follow the Christian walk of their sainted father and mother.

May the gracious Lord raise up others among us so devoted to the cause of truth and righteousness, is our humble prayer.

In sorrow and hope,
Temple, Tex.

A. V. ATKINS.

(Copied by request.)

WILLIE F. FARMER.

By request of the bereaved parents, I write a notice of the death of Willie F. Farmer, son of M. E. N. and N. A. Farmer. Born February 16, 1879, died July 30, 1897. He was sickly from a child, never knowing what it was to enjoy good health. He was an obedient boy, the pet of his mother; as he was never able to do but very little, he was most of the time in the house with her. He was confined to his bed three weeks. He bore his sufferings with much

patience. He died as easy as any one I ever saw, without a moan or struggle, sitting propped up in bed, as the most of people die sitting up that have dropsy. He never made any profession of religion. When able, he would go to hear the Primitive Baptists preach. The day before he died he looked up at his mother and said, "Mother! I am going to die" She being overcome with grief, turned away and left him without making any reply. The night he lay a corpse, his oldest sister was made willing to give him up, believing he was at rest. In a dream or vision, whether awake or asleep she could not tell, she saw him as in a large picture up above the earth; around him was the most beautiful light her eyes ever beheld, brighter than the noonday sun; she thought that it was the glorious light of Jesus. Weep not, dear parents, brothers and sisters, for your loved one; for I believe he sleeps in Jesus, blessed sleep from which none ever wake to weep.

"Since it is so, let sorrow go, my God has sent His rod;
He doeth His will, I must be still, and know that He is God."

Written by his aunt.

M. C. LORD.

ELEANOR F. HOLT.

She was the daughter and only child of W. H. and E. P. Holt, and granddaughter of W. L. and M. E. Banks; born August 10, 1895, and died December 15, 1897, which made her stay here only two years, four months, and five days. She was a sweet and beautiful child, and greatly loved by her parents, grandparents, and other relatives. In the providence of God, she was called to endure great sufferings for five hours before she died, her clothing having taken fire in the brief absence of her mother, who was out of the room but a few minutes, and who had left her in the veranda door, and whose own clothing caught on fire, and whose hands were burned while she was doing her best to extinguish the fire on the clothing of her child. A cousin, hearing the crying of the little girl, ran and threw a bucket of water on her: but she was badly burned from head to foot, and her sufferings were most painful to witness. All was done that could be done by a physician and her relatives, but the little sufferer died about ten minutes before twelve o'clock. May the Lord comfort her desolate parents, relatives, and friends. We do not doubt that He has taken her to Himself, forever beyond the reach of pain and sorrow.

Her grandmother,
Fayetteville, Ga.

M. E. BANKS.

MRS. CARRIE MITCHELL.

Our beloved sister, Carrie Mitchell, of Opelika, Ala., died at the home of her son, John H. Mitchell, January 7, 1898, in the 75th year of her age. She was the widow of my youngest brother, Hardy Mitchell, who fell mortally wounded during the war, and died in Mississippi, leaving our sister with five small children. She and her husband were received and baptized into the fellowship of the church at Mt. Olive in August, 1854; and up to the time of her death she continued there as an orderly and devoted member. She was a native of Virginia, and daughter of Wm. and Sarah Collins. Space forbids saying more now.

W. M. MITCHELL.

BOYD W. MOORE

Died, at his mother's home, June 21, 1897. He was born September 6, 1882. Poor little Boyd! God only knows how much that poor boy suffered. He was a sufferer all his life. He seemed so near and dear to me. I thought more of Boyd than I did of any of the rest of my nephews. He was a bright and intelligent boy. He leaves a mother, stepfather, and three little half-sisters to mourn for him. We all miss Boyd. He has a sweet little sister that sleeps by his side. Sleep on, dear Boyd; a few more days and we all will soon follow you. Bye and bye we all hope to meet our loved ones that have gone before. We will meet them some bright day where there is no shedding of tears, no sorrow, no pains, no grieving after loved ones. All will be bright and happy. May God's blessings rest upon us all, and some day, some sweet day, we hope to meet Boyd where, by the grace of God, we'll sing the songs of the redeemed.

Written by his aunt, who loves him dearly.

ANNA MEFFORD.

Ashburn, Tenn.

G. H. CARTER.

Brother G. H. Carter was born July 14, 1850; was married to Miss Lizzie May November 26, 1879; was baptized into the fellowship of Flat Shoals church July, 1894, together with his wife, by the writer. He was what we call a good Baptist. He indeed loved his church, was ever ready to make any sacrifice for the church, and enjoyed his church privileges as well as any brother I ever knew. He dearly loved a Christian conversation, and often engaged in the same. He was loved by all who knew him; indeed, we did not know how well we did love him until we realized his loss in death, which occurred January 11, 1898, of pneumonia.

This dear brother served as Justice of the Peace in his district for many years, and gained the high esteem and confidence of his neighbors. He leaves a heart-broken wife and eight children, and his dear church and a host of friends and relatives to mourn his loss. Sleep on, dear brother, till the Master bids thee rise. The Lord bless his dear family. The writer tried to preach, at his grave, to a mourning family and a large concourse of friends.

REES PRATHER.

WILLIAM ALLEN.

Our young friend, Wm. Allen, son of Richard J. Allen, died at the home of his father in Lee county, Ala., January 4, 1898, in his 19th year, leaving numerous relatives and friends to mourn his sad departure, all of whom have our heartfelt sympathy in their sad bereavement.

W. M. MITCHELL.

W. R. ALLEN.

Our son, W. R. Allen, died at his parents' home in Lee County, Ala., Jan. 4, 1898, in the 19th year of his age, just in the bloom of youth. He was called away from this world to bask in eternal happiness forever more, as we have reason to hope. Willie was a good, sweet, obedient, and unassuming child, always cheerful and friendly with everybody he met, making friends wherever he went. He died with that much dreaded disease, pneumonia. All was done for him that kind physi-

cians and friends could do, but none could stay the icy hand of death. While we know it is the Lord's will, it is hard to part with so sweet a child as Willie was. In his sickness he sang that good song, "There is a fountain filled with blood." Monday, before he died Tuesday, he said, "I am going to get on the boat to-morrow. I want to tell them all good-bye, but they are all not here;" and he said, "Aunt Sallie, won't you kiss me good-bye?" Tuesday morning he called for me (his mother), and not being present, he said, "Pa, tell Ma, it is all right with me now." He leaves a father, mother, five brothers, and two sisters to mourn his irreparable loss. We hope our loss is his eternal gain. Bro. Mitchell spoke comforting words to the bereaved family and friends, after which his body was decently laid away at Mt. Olive cemetery, Oh, Lord, help us to say "Thy will be done, and not ours."

Then let our sorrows cease to flow,
 God has recalled His own.
 And let our hearts in every woe
 Still say, "Thy will be done."

His mother,

MRS. M. V. ALLEN.

DEACON LLOYD PRICE.

Memorial by Oaky Grove Church, Johnson County, Ga.

Deacon Lloyd Price was born Oct. 16, 1820, and died March 4, 1896. He was married to Miss Louisa Kight about the year 1840. He joined the Primitive Baptist church at Oaky Grove about the year 1864, and was baptized by the lamented Elder William Norris. He was chosen and ordained to the office of deacon in the year —, which he filled faithfully until he became too feeble from age and affliction. He was strong in his belief of salvation by grace. He was a strong pillar to his church. He looked after the interests of the church and its pastor. We greatly miss him, but we believe that our loss is his great gain. Bro. Price was a good husband, father, and citizen.

ELD. HENRY MEEKS.

J. L. HATCHER,

L. B. POWELL,

Committee.

Adopted by the church in conference, and ordered to be recorded on a page in our church book, also forwarded to the GOSPEL MESSENGER and *Pilgrim's Banner* with request to publish.

ELD. W. J. BROWN, *Moderator.*

W. D. HATCHER, *Clerk.*

Nov. 26, 1897.

MRS. NANCY C. MATTHEWS.

Our devoted and aged mother died December 6, 1897. She was the daughter of John L. Francis Nicholson; was born in Wilkerson County, Ga., August 21, 1819; died at her daughter's, Mrs. D. J. Dossey, Wills Point, Texas, December 6, 1897; aged 78 years, 3 months, and 15 days. She was married to Hamilton Matthews, September 2, 1839, and he died in 1852, leaving her a widow with six little children, whom she raised all to be grown and married.

She was raised by Methodist parents. Mother joined the Primitive Baptist church at New Bethel church, Marion County, Ga., 1836; baptized by Elder Cader Parker. Mother was an orderly and faithful Prim-

itive Baptist 61 years, and her house was a home for the Baptists as long as she kept house. She was certainly one of the best managers I ever saw. She has made her home in Texas for ten years. She has been at our house confined to her bed for four months; she had cancer. She often spoke of dying; she knew her time was near. She often said: "Oh! why am I kept here? I can't live long; I am just waiting on the Lord to take me out of my misery." The last words she said she stretched her hands up and called aloud, "Oh! mama. mama, take me!" She quietly fell asleep apparently without any pain; but we should not mourn for her as for those who have no hope. Ours is loss, but hers is eternal gain. May the Lord reconcile us and enable us to say with Job, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

She leaves three children, one son, two daughters; 23 grandchildren, 4 great grandchildren, and many relatives and friends to mourn for her. The funeral services took place at my house. The services were conducted by Bro. W. A. Neal, who spoke very comforting words to the bereaved ones and to a large and attentive congregation, from Job xiv. 14, 15, after which we laid her away in White Rose Cemetery in the presence of a large crowd of weeping relatives and friends.

MR. AND MRS. D. J. DOSSEY.

M. B. WIGGINS.

The subject of this notice was born in Pike County, Alabama, in 1844; was married to Miss Lucinda Jane Ingram, March 9, 1865. To this happy union was born nine children, five boys and four girls—all yet living. Bro. M. B. Wiggins received a hope in Christ in 1873, was received into the fellowship of New Providence church the first Saturday in June, and was baptized the day following by Elder Z. Thomas, was chosen clerk of the church February 2, 1884, which office he filled to the satisfaction of his brethren until the Lord called him from the church militant to the church triumphant, which occurred the 15th day of November, 1897. Bro. Wiggins was wounded twice in the late war, once in the heel of his foot, once on the top of his head, which disabled him to a great extent in the support of his family, though he and his wife by hard labor and economy made a good humble living. His wife was baptized the same day by Elder Z. Thomas. Bro. Wiggins always filled his seat in conference when not providentially hindered. Bro. Wiggins was honest, faithful, and true. His theme was salvation by grace and grace alone. He had no confidence in the institutions of men. He was truly a model man in church and community. He was greatly devoted to his family. I never knew a more devoted man to his family. He always taught his children to tell the truth, live honest. I never knew a more devoted family to their father. Four of his children are members of the Primitive Baptist church; others we think have a hope in Christ. Bro. Wiggins' disease was kidney, liver, and spinal affection. His sufferings was great though he bore all with Christian fortitude. He was willing to go. I visited him on Saturday night before his death and, by his request, tried to preach for his comfort from those words, "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God." He greatly enjoyed the meeting, saying, "Bless the Lord, I have heard one more good sermon in this world." His mind was on the goodness of God all the time during his sickness. We sang the good old hymn, "How firm a foundation ye saints of the Lord." He said that was so sweet to him. He had all that a loving wife and children

and family physician could do, but the Lord's time had come. He died as he lived, in hope of the glory of God. The unworthy writer was called on to preach in memory of him at his humble home, from the words, "Oh! death where is thy sting? oh! grave where is thy victory?" to a large concourse of people. Now, may the God of all grace enable the dear sister and children to bow with humble submission to the will of the Lord. He said to his wife, "We will not be parted long; you will soon come to me." Dear children, live as your father taught you to live; be good to your mother; live honest, and may the Lord bless you all with a good hope.

His body was laid to rest in the New Providence graveyard, there to await the resurrection morn. Then he will realize the full fruition of his hope.

J. D. SPINKS.

Sparta, La.

CHANGE OF RESIDENCE.

Elder A. P. Koen has changed his residence from Pottsville, Tex., to Shive, Hamilton County, Texas.

Mrs. Mary Reed, wife of Elder C. M. Reed, will fill all orders for H. A. C., or headache remedy. Single box 25 cents, or \$2 per doz. by mail, post paid. Also, 4 Bs. 75 cents per box; 6 boxes \$4, by mail. Write for terms to agents. Address, 402 Summit Ave., Connersville, Ind.

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Elder D. BARTLEY,

Crawfordsville, Ind.

TEMPLE, BELL CO., TEXAS, October 4, 1896.

Elder S. Hassell, Williamston, N. C.:

Will you please give notice in the MESSENGER that I am sole proprietor and publisher of the LLOYD PRIMITIVE HYMN BOOK. The books will be sent out in future from Temple, Texas. My former husband, Mr. J. C. Lloyd, sent them from Montgomery, Alabama, also Greenville, Alabama, in former years, but since my marriage to Elder A. V. Atkins, I moved at once to Temple, Texas, and have sent them from here. I send prices attached:

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*Eld. S. H. Whatley
Atlanta, Ga.*

Jan. 6 1897.

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The Gospel Messenger.

JUNE, 1898.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 20. WILLIAMSTON, N. C., JUNE, 1898. No. 6.

THE WAY, THE TRUTH, AND THE LIFE.

Thou art the Way!

All ways are thorny mazes without Thee,
Where hearts are pierced, and thoughts all aimless stray,
In Thee the heart stands firm, the life moves free;
Thou art our Way!

Thou art the Truth!

Truth for the mind, grand, glorious, infinite;
A heaven still boundless o'er its highest growth;
Bread for the heart its daily need to meet,
Thou art the Truth!

Thou art the Life!

All ways without Thee, paths that end in death;
All life without Thee, with death's harvest rife;
All truths, dry bones, disjoined and void of breath:
Thou art our Life!

For Thou art Love!

Our way and end! the way is rest with Thee!
O living Truth! the way is rest with Thee!
O Life essential! life is bliss with Thee!

For Thou art Love!

—Mrs. Charles.

[From the *Messenger of Peace*.]

Southampton, Pa., March 4, 1898.

DEAR BROTHER CASH:—In Elder Sylvester Hassell's article, copied in the "Messenger of Peace," he says, page 61, second column, that about one thousand three hundred and fifty of the one thousand five hundred Primitive Baptist preachers in the United States disbelieve and preach against the doctrine of the "absolute predestination of all things" ("because it seems to them to make God the efficient cause of sin"). Afterward, fourth column, he says, "It not only stains the holiness, but it also belittles the wisdom and the power of God to say that He can govern His people only by instigating and compelling them to sin." This language

in its connection might be understood to imply that those who do believe the "absolute predestination of all things," do say that God instigates and compels His people to sin. This must not be understood as Elder Hassell's meaning, or as yours in endorsing his article, for so far as I know it is not the case. I therefore write this note for publication in your paper. I have never met you personally, but my acquaintance with you by correspondence has shown me that you are fair and candid toward all.

I am acquainted with a very large number of Old School Baptists, both ministers and others, in all parts of the United States who believe in absolute predestination; but I do not know of any of them who say or believe "that God can only govern His people by instigating and compelling them to sin."

I feel sure that I express the sentiments of our brethren generally in this part of the country upon this subject, by quoting the first article of the third chapter of the London Confession of Faith: "God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither the author of sin, nor hath fellowship with any therein, nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things, and His power and faithfulness in accomplishing His decree."

We call this "absolute predestination of all things." If that term is regarded by any one as not correctly expressing the doctrine in the above article, it is right and a duty for such a one to say so, and show us why; but it would not be right to make his own conclusion that this term "makes God the efficient cause of sin," and then say that we believe that sentiment; nor would it be right to imply that we who believe in absolute predestination say that God instigates and compels anybody to sin.

I have long believed that, if God decreed to permit a thing to take place, it must have been His absolute will that such thing should take place: and I call that

absolute predestination, the same as though He had directly decreed it. If one thinks that I am wrong in that he will always find me ready to listen carefully to his reasons, and with a desire, I think, to profit by the conference; but he ought not to charge upon me what I do not acknowledge is my belief.

We do not believe that God works in the wicked, to fulfill His purposes concerning them, the same as He works in His people, "to will and to do of His good pleasure." How he accomplishes His will in and by the wicked actions of men, using the wicked as His sword and hand (Ps. xvii. 13), causing the wrath of man to praise Him and restraining the remainder of wrath, I cannot tell and am not curious to know. "His judgments are unsearchable and His ways past finding out." I have, in writing upon this subject, referred to the Scripture, which says that God moved David against Israel to number them (2 Sam. xxiv. 1), and to the fact that David afterwards humbly confessed his sin, and felt the blame, and supplicated the forgiveness of the Lord. And I have referred to the other record, where it is said that Satan provoked David to do this. 1 Chron. xxi. 1. I have also referred to such expressions as "He turned their heart to hate His people, to deal subtilly with His servants"—Ps. cv. 25. These are unsearchable mysteries. One thing is certainly taught by such things in the Bible, and that is the absolute sovereignty of God. But it never occurred to me to think or say concerning such things that God instigated and compelled anyone to sin. Such things are in the Bible, and cannot be lightly thrown aside, nor can anyone be rightly censured because such Scriptures are solemnly impressed upon his mind.

There certainly is apparent to any living soul, as Elder Hassell says, a great difference between God's relation to salvation and His relation to sin, but that does not affect His decrees concerning "all things whatsoever come to pass," nor does it require that we should be silent upon that subject: although there should be great care in handling that or any other of the solemn subjects in the Scriptures. Indeed, the Holy Spirit only can give anyone a right to handle such things, which, I

confess, often makes me solemnly question my right to speak of them.

The second part of the article I have quoted from the London Confession is very important, but it was not intended to set aside or render meaningless the first part. For my part, while I feel and know that God in His holy nature and character is essentially opposed to sin, and while I cannot understand how His eternal purpose should have embraced the entrance of sin into the world, which He eternally hates, any more than I can understand how He could create all things out of nothing, yet it seems terrible to me to hear it intimated that one thing can ever have transpired which was contrary to His eternal purpose. I know that objections to this doctrine that His purpose embraced everything may be put in such ways and illustrated in such a manner that our minds will shudder; yet it seems to make me shudder in a different way to think of our God as having wanted things to be different from what they have been.

I hope I shall never be left to think or speak lightly of sin, for I know its terrible nature and awful power; and I know that "God is of purer eyes than to behold evil, and cannot look upon iniquity." And yet will the Scriptures allow us to think that when God made man upon the earth, it was His design or wish that he should remain upright, when He foreknew that he would not so remain, and had already provided a Saviour from sin, and had given grace unto His people in Him before the world began?

I do not consider it necessary for us to understand how the Lord brings about the accomplishment of His eternal purpose in order that we may be willing to acknowledge that He does bring it about. One thing I think we are sure of concerning all His purposes and work, however mysterious, "'Twas all for the lifting of Jesus on high."

We do not have any trouble with the few among us who do not see with us in this, nor with those who visit us. We do not regard it as a test of fellowship, though we are mainly of one mind. In our present imperfect state we cannot any of us feel so certain of our own absolute correctness upon all points, not involving the es-

sential truth of salvation by grace, that we can afford to be austere and censorious toward those who have different views from ours. It is necessary that each of us accord to our brethren the same right motives in presenting their views that we believe actuate us, and not allow ourselves to think, much less to openly imply, that they are influenced in their contentions for what they regard as truth by culpable ignorance or willful error. It is kind, and brotherly, and right, to regard all as equally influenced by the love of the truth, and as equally desirous for the honor of God's name and the good of His people, and to believe that those who do not see as we do upon all points, would abhor as much as we do to handle the word of God deceitfully.

Your brother, affectionately,

SILAS H. DURAND.

We publish the above letter from the pen of Brother Durand, as we have ever been in favor of a fair presentation of every subject, and each advocate of an idea can present his own ideas better than his opponent. But we cannot see but what Elder Hassell has made the fairest presentation of this subject that we have ever read, as well as the fullest from a historical standpoint.

Elder Durand says, and rightly, too, that it is the privilege and duty of brethren to say so if they do not regard the term, "absolute predestination of all things," to express the scriptural doctrine of predestination. They certainly are at liberty to do so, since it is not a scriptural term. But if it conveyed properly a scriptural truth, though it was not found in the Bible, it might be admitted, but the facts show that it has caused many to stumble on this subject. Many of the little ones of the flock have not been able to see why if the same terms of predestination apply to the works of God in His children, and sin, how it is that God does not hold people to a course of sin because He predestinated all things, good and bad. True, the originators of the term did not mean to say that God worked in the wicked to cause them to transgress His law, but the language was so poorly chosen that it has been so understood.

We have taken the trouble to show through the columns of the "Messenger of Peace" that neither Elder Beebe, nor Elder Chick, the present editor of the "Signs," believed that God was the "efficient cause of sin," or in simplest language, made men do wrong. We did this to show to many Baptists that they were in error who used language which clearly indicated that they believed that men—evil men were held to a certain wicked course, and they called this idea the "absolute predestination of all things," and justified themselves by claiming that they were holding the same doctrine advocated by the "Signs of Times," the oldest Baptist paper in America.

We have heard some ministers preach what they called the doctrine of predestination, and the ideas presented were in such language that ninety-nine out of every hundred who heard them understood them to advocate that the will, pleasure, decree and power of God were as much shown in the deeds of the wicked as the obedience of the saints, and these ministers claimed they were in line with Beebe, and Durand and others. We think Brother Durand would have had a shudder had he heard them.

We have often read in the communications of brethren the idea, and have letters in the office at this time in which the writer evidently understands, that sound Baptists must express their ideas of predestination in the words, "absolute predestination of all things," and must never, under any circumstances, speak of God as permitting men to do anything, lest they deny the doctrine of God's sovereignty, and one brother stops his paper because Elder Hassell's article is endorsed, which says the term "absolute predestination of all things" is an invention of the present century.

With all due deference, we think, to the brethren who want to use this term to express their ideas, we suggest that if they do not really believe that God works in the wicked to fulfill His purpose concerning them, the same as He works in His people to keep His commandments, they will have to quit this term, or be misunderstood, or spend much time, which might be better employed, explaining what they mean. Our purpose in

using language is to convey our ideas, and it would seem that a trial of more than sixty years ought to be enough for a humanly devised term; and if in that time one could not convey his idea correctly to the great majority of Baptists, he ought to be willing to drop back on Bible language or try some other phrase.

The doctrine of predestination distinguishes the Primitive Baptists from all the world, and we can never entertain the idea for a moment of abandoning the glorious truth that our God reigns sovereignly over all, and that all the elect family shall be conformed to the image of Christ, without the loss of a single one, and that the rage of men and devils will be overruled to the praise and glory of God.

WALTER CASH.

Remarks.—My article on “Scriptural Predestination” in “The Gospel Messenger” of February, 1898, was simply intended to harmonize all Primitive Baptists on the subject of predestination by showing them the complete and exact teaching of the Scriptures on this much controverted question.

Among all the believers in “the absolute predestination of all things” now living in the United States, I do not know of one who is better informed, more intelligent, or more spiritual than Elder Silas H. Durand. I am rejoiced to see that in his letter to Elder Walter Cash, the editor of the “Messenger of Peace” (published at Marceline, Missouri), he manifests a fair, reasonable, kind, and brotherly spirit. If such a Christian spirit were felt, exhibited, and maintained by all our brethren, this vexatious and unprofitable contention would soon be seen to be a mere strife of words among Primitive Baptists, and would cease. While Brother Durand understands the Scriptures to teach the absolute predestination of all things, and that permissive is the same as absolute predestination, he admits that there is a great difference between God’s relation to salvation and His relation to sin; that God eternally hates sin, and does not work in the wicked to fulfil His purposes concerning them the same as He does in His people “to will and to do of His good pleasure”; that He does not instigate and compel the wicked to sin. (I am glad to

say that I do not know of any of our absolute predestinarian brethren who maintain that God instigates and compels the wicked to sin.) And Brother Durand well says that the subject of predestination is an unsearchable mystery; and that, in the present imperfect state a difference of views on it should not be made a test of fellowship among those who believe in the essential truth of salvation by grace; and that it is kind and brotherly and right to believe that those brethren who differ from us on some points are as sincerely devoted to the truth and to the honor of God and the good of His people as ourselves. Most heartily do I endorse these wise, humble, lovely, and gracious sentiments. If such sentiments were universally prevalent among our people, peace would abound within the walls, and prosperity within the palaces of Jerusalem (Ps. cxxii.).

While I would be glad with Brother Cash that our absolute brethren would discontinue the use of some of their phrases that seem to me extreme and unscriptural, still we should accept their explanation of what they mean by these phrases, and we shall then find that the best informed, most intelligent, and spiritual brethren on both sides of the predestination question are not really very far apart, and the more they search the Scriptures and look to the Lord for light, the more and more closely will they come together, and will finally "all speak the same thing, and be perfectly joined together in the same mind and in the same judgment" (1 Cor. i. 10).

The Scriptures plainly declare, as I have shown in my article on "Scriptural Predestination," that God suffers sin, which He hates, forbids, and punishes, and from which He provides salvation for His people by His Son and Spirit; and they just as plainly declare that He righteously and almightily overrules sin for the manifestation of His glory. God is essentially, infinitely, and eternally holy, and He will certainly bring every sin of every one of His creatures into judgment, and He will punish unatoned and unrepented sin with everlasting banishment from His holy presence. In the Scriptures God is sometimes said to do what He suffers to be done, simply because He could prevent it if He chose to do so,

and because He has a wise and righteous purpose in suffering it. He allows the wicked to chastise His sinning people, and then He righteously punishes the wicked for their wickedness. He makes the wrath of men praise Him, and He restrains the remainder of wrath that would not praise Him (Ps. lxxvi. 10). His providential goodness to Israel in multiplying them caused the Egyptians to be jealous and fearful of them, and to seek their destruction by increasing their burdens and trying to murder their male children; and this cruel policy of the Egyptians made the Israelites willing to leave Egypt, to which they had become very much attached, and start on their long journey through the wilderness for Canaan, which God had promised their fathers, and which He designed for them to occupy (Ps. cv. 23—45; Exod. i.). God did not put sin in the hearts of the Egyptians; He simply turned or bent their already sinful hearts in that direction which would accomplish His holy purpose. He will finally put in the hearts of the ten kings subordinate to the First Apocalyptic Beast (the Satanized World-Power) to fulfill His will in giving their kingdoms to the Beast to execute God's righteous judgments upon Mystery Babylon the Great, the Apostate Romish Church, the Mother of Harlots and Abominations of the Earth, drunken with the blood of the saints and with the blood of the martyrs of Jesus (Rev. xvii.). The hearts of kings, as well as of others, are in the hands of the Lord, to turn, as the rivers of water, whithersoever He will (Prov. xxi. 1). God is so much wiser and stronger than Satan and wicked men that He can allow them within predetermined bounds, to carry out their sinful purposes, and yet, at the same time so turn and control them as to make them fulfil His own holy purposes. Surely such a God is infinitely worthy of all our confidence, love, and adoration. There is the clearest distinction in the Scriptures between God's Secret Decretive Will, which is His purpose to do or permit to be done what He has from all eternity determined to do or permit and what will certainly come to pass, and His Revealed Preceptive Will, which is His moral law, His commandments, which are the rule of duty for all His rational creatures (Deut.

xxix. 29). It is His business to attend to the certain fulfillment of His eternal, infinite, and inscrutable decrees; and it is our business always to obey, inwardly and outwardly, His holy commands. He cannot do wrong; and it is right for Him, in His unsearchable wisdom, to permit or suffer what it is wrong for us to do, and what He forbids us to do, and will righteously chastise or punish us for doing. He alone can and will mercifully, wisely, and almightily bring good out of evil, salvation out of ruin; and saved sinners and holy angels will justly and joyfully ascribe all the glory of salvation to His Ever-blessed and Adorable Name.

If, as applied to the predestination of sin, permissive means absolute, of course absolute means permissive; and the whole contention among Primitive Baptists on the subject of predestination evaporates into thin air. It is evident that by the term absolute in this connection, our absolute brethren mean, not compulsive, but certain, just as all events will certainly occur according to the Divine foreknowledge; and that, while sin is utterly abominable to God, and proceeds from the creature, yet the Creator voluntarily permits or suffers it (when He could prevent it), and determines its direction, and restricts and overrules it in that way which will most redound to the good of His people and the glory of His name, so that to the creature alone belong all the shame and the blame of sin, and to the Creator alone belongs all the glory arising from the permission, direction, restriction, and overruling of sin. Upon these fundamental scriptural principles, I believe that all intelligent and spiritual Primitive Baptists will heartily agree.

S. H.

Petersburg, Indiana, April 1, 1898.

DEAR BROTHER HASSELL:—The four numbers of "The Gospel Messenger" and accompanying papers, sent to me by you, came safely to hand, all of which are highly appreciated. I am glad to learn that you are a good scholar. While we do not believe that a good education is an indispensable prerequisite to a gospel minister, yet we recognize the fact that it is a great blessing to the

cause of truth, and the church, for her ministry to be well educated. Elder William Dodd, of Ohio (now deceased), used to say, "Education does not make a gospel minister, but is to a preacher what grease is to a wagon; grease does not make the wagon, but it makes it run easier. So education is to a minister."

I am really glad that we have some good scholars; for they are not afraid to recommend to our young ministers the reading of the writings of such men as Dr. Gill and others. It would be well if some of our brethren would republish the Exposition of Dr. Gill. In my judgment he is the greatest and best commentator that has lived since the days of the Apostles. Since the division between us and the Modern Missionary Baptists, his works have gone out of print in the United States; but they are still published in London, England, and may be bought for forty-five dollars at that place. In the last ten years I have procured ten copies (second-hand) of Dr. Gill's Commentaries for our brethren, and know where a few more may be had, if any of our brethren desire them.

You say in your letter to me that "I believe that, with the most of the Primitive Baptists, the controversies in which they engage are more verbal than real, and that, if they could understand each other, and would read the Scriptures more and confine themselves more closely to the Scriptures, we would be a far more united, happy, and prosperous people. Extremes on any subject and in any direction are ruinous."

I copy the above from your letter, because I believe that it is true, and ought to be read by others as well as myself.

I have observed for several years that our best scholars agree better than do those who have less information, and when they do differ, they speak and write in a great deal better spirit, and use fewer hard sayings. The truth of this has been demonstrated on several occasions. Witness the little controversy between Elders Durand and Potter, but nothing that either said was calculated to produce division among brethren.

There is not a single Primitive Baptist minister in Indiana, that I know of, but what approves your article

on the subject of Predestination. Elder Durand, of Pennsylvania, takes a little exception to a few words used by you, yet he says nothing that ought to give offense, and he is careful not to declare non-fellowship with brethren who do not express their views in the use of the same words that he does. If all our brethren, when they speak and write on the great mysteries taught in the Bible, would exhibit the spirit that yourself, Elder Durand and some others do, there would be less division of sentiment among the Old Primitive Baptists. The idea that there are in this country, eastern, western, northern, and southern, old Primitive Baptists, ought never to be once named among us; and I have thought would not be if or ministers met oftener together than the do. I believe it would be well for us to have a National Meeting at some convenient place, and endeavor to settle the apparent differences that seem to exist among us. If we could not see eye to eye, we could agree that those little differences should be no bar to fellowship. We could agree that the salvation of poor sinners is wholly by grace.

Your well-wisher and brother in Christ,
J. W. RICHARDSON.

NOTES ON THE EPISTLE TO PHILEMON.

Paul, a prisoner of Jesus Christ, and Timothy our brother. In this delightful letter Paul seems to have turned from being a teacher of churches, to indulge in a correspondence of the most confidential and domestic nature, and yet, however free and unceremonious the circumstances under which he wrote, this letter is at once courteous, dignified, and loving. It stands as a complete and worthy model for all writers who love the welfare and the peace of saints. He was not ashamed to call himself the prisoner of Jesus Christ, and yet he did not magnify the undeserved punishment he was made to bear. I would learn from this to endure hardness quietly, without parading it before men as a plea for sympathy. Paul realized that he was bearing no more than was common to the prophets and servants of God, and which Jesus, whose prisoner he was, had designated in His first public utterance, as a blessed state, a cause for exceeding gladness.

Unto Philemon, our dearly beloved and fellow laborer, and to our beloved Apphia and Archippus our fellow soldier, and to the church in thy house. While the Apostle writes exclusively to Philemon, he extends his greeting to his household and to all who worshipped under his roof, no doubt expecting Philemon to share the letter with them, and desiring that they should be well disposed to what he would write.

Grace to you, and peace, from God our Father and the Lord Jesus Christ. This salutation marks the fervor and affection of Paul in all the letters he is known to have written. Its absence from the Hebrew letter militates somewhat against the almost universal belief that Paul is its author. Instead, however, of its being a mere form, it is a most tender and touching proof of his concern and devotion to his brethren. He knew the power of grace and the worth of peace, and regarded these blessings with every perfect gift, as coming down from above, from the Father of lights?

I thank my God, making mention of thee always in my prayers. What unselfishness and love shine in this expression! His thoughtfulness and care of his brethren seem to be unceasing. We are scarcely able to harmonize this tender solicitude of Paul with the stern, rugged character which he exhibited to the world. It is the blending of the eagle with the dove, the lion with the lamb, which the student of our common nature cannot understand. Another truth we learn here. Paul was a praying man. He not only taught the obligation of prayer, but realized himself its necessity. He had seen, perhaps, the face of Stephen (another prisoner of Jesus Christ) as it had been an angel, and saw him as he gazed steadfastly into heaven at that glory which he should soon see with undimmed eyes. It may have been in holy prayer that he was, as it were, caught up into paradise to hear unspeakable replies that he must not utter. May he not only be our model as we write to brethren, but may we emulate him as he bows in spirit, seeking the Father's face in sweet communion of heart and soul! Let brethren be encouraged to hold in high esteem the hour and privilege of prayer. Some of the sweetest experience of this mortal state has been found at the mercy-seat.

Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. We learn from this that the Apostle had not yet seen the home of his fellow laborer at Colosse, but only knew from report of his unwavering faith, his acts of love, his hospitality and every good thing that abounded in him. A good man cannot be hid from the churches, however little he may be known in the world; hence they are unknown and yet well known. Paul had heard at Rome of this man's kindness and active benevolence, and as a wise master-builder, he would make these things the foundation of yet higher excellence in his beloved friend. Paul kept before his own mind an exalted standard, ever pressing toward the mark for the prize of the high calling of God in Jesus Christ; so would he make the attainments of his brethren, their stepping-stones to other and higher graces. "Therefore, as ye abound in everything, in faith and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." He reminded Philemon of the joy and consolation flowing out of his benevolence to the saints already, as if to encourage a greater display of his unselfish love. And, he continues, saying:

Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee being such a one as Paul the aged, and now also a prisoner of Jesus Christ. What a delicate and skilful plea is this! It was indeed a masterpiece of logic, if Paul thought thereby to secure a favorable reception of the request about to follow. But instead of diplomacy, it was the outflowing and triumph of love as the superior force. It was much like saying, that though I might boldly enjoin this as the apostle to you Gentiles, I waive that right, and will now ask for love's

sake. Your name means affection, and we have heard how worthily you have borne it, and now let the love couched in your name, glowing in your nature, and bearing fruit in your new life, be extended more and more. He enhances the incentive to thus act by calling himself Paul, the aged, and even now the prisoner of Jesus Christ whom ye serve. Paul's well-chosen speech was more effectual than a stern command.

I beseech thee for my son Onesimus. The full request is now before Philemon, the object of his clemency being purposely unnamed till his mind had been moved anew to consider the obligation and the glory of the Christian life. It was thus Nathan led David to pronounce his own condemnation in the selfish cruelty of another. It was in Paul's case a noble preparation for a noble deed. "Your name is love. Your life has been full of love; shall it not be shared by your aged fellow-laborer, who is now a prisoner for your Master's sake? I ask it for another; one who loves the Master; one dear to me and who is mine in the gospel, the fruit of my present bonds!" In the light of these things, Paul feels safe in speaking the once-dishonored name. He had mentioned the master's name in many prayers; the same lips should plead for the discredited slave. As he would commend one to his Master in heaven, so would he restore the other to his master on earth. Let us say, blessed are the peace-makers, for they shall be called the children of God.

Whom I have begotten in my bonds. Paul does not mean that he was instrumental in his being born again. This would be to discredit all his past important teaching; the testimony of all Scripture; and would even deny his own experience, and this Paul could not do. He, the once mad zealot, in the very act of breathing out threatening and slaughter against the lovers of truth, encountered that mighty Power of whom all God's children are begotten—that turns the vulture to the dove—that killeth and maketh alive again. It was here that the apostle learned the helplessness of man, and to have no confidence in the flesh. He was no longer Saul the fierce persecutor. A new life throbbed in his being, though he was a very babe in Christ. Humbled, prostrate, and blind, his cry was, Who art Thou, Lord, that hath done this? *I am Jesus! I am Jesus!* This was the way Paul learned the mystery of grace, and he afterwards refers to it as the time "When it pleased God to reveal His Son in me." The minister cannot do this. It is the Spirit that quickeneth, the flesh profiteth nothing in the quickening. They are born not of blood, nor of the will of the flesh, nor of the will of man, *but of God.* As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will. While this is true, it is also true that the minister fills an important place in nurturing the new-born babes of Christ. The gift of God is eternal life, and while Paul had received this gift, he was yet blind, and weak, and ignorant, and it was Ananias, the minister of Christ, who must say to him, "Brother Saul, receive thy sight." The same hour Paul says, *I looked up;* and it may be that Ananias would say of Paul, *whom I have begotten.*

Which in time past was to thee unprofitable, but now profitable to thee and to me; whom I have sent again; thou therefore receive him, that is, mine own bowels. Here, too, the Apostle seems to play upon the definition of a name. Your servant's name means profitable, but in time past he has been to thee only unprofitable; but behold the change! I send him to you now another man, profitable to both you and me. Receive him now as my own heart and soul.

Whom I would have retained with me that in thy stead he might have ministered unto me in the bonds of the gospel. The change in Onesimus is so marked, that I desire to have him with me, for I compare his loving service to your own.

But without thy mind I would do nothing; that thy benefit should not be as it were of necessity, but willingly. This sentence is an index of Paul's considerate and generous nature. He did not assume to dictate to or have dominion over his brethren at any time, and here is a lesson for us all, especially for pastors and ministers and all in authority among brethren. He was a man of loving entreaty and forbearance. He spoke with trembling and fear, and often pointed out duty to his brethren with anguish of heart and many tears. He could not appreciate anything as being worthy that was simply the result of his authority, but taught that every good deed should spring from a willing mind.

For perhaps he therefore departed for a season, that thou shouldst receive him forever. As much as to say: This circumstance is like many others. It threatened loss, but has resulted in gain. He left you for a little; you wronged, and himself dishonored. He returns to you washed and cleansed, and sanctified, to be your faithful, loving servant evermore! Not with eye-service, but with ministration of the heart that works by love.

Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh and in the Lord. He stands in my esteem as a brother, worthy of special regard, yet I have no claim upon him in the flesh, while you have both these reasons for giving him a cordial welcome.

If thou count me therefore a partner, receive him as myself. Paul seems to have resolved from the first to stand or fall with this regenerated bondsman. He had once said that he was less than the least of all saints. He would now not forsake this poor slave, the runaway, with the taint of robbery upon him, after the Lord had set upon him the seal of love. If you count me as your partner, which I hope you do, do not forget that this poor man is as part of myself. If he is left without, I cannot leave him. Don't think of what you have lost by him.

If he hath wronged thee, or owest thee ought, put that on mine account. Here is the glory and the rashness of love! Paul does not approach this point warily or seek to investigate the situation. He does not cautiously propose to limit his responsibility, but like the generous Samaritan says, *I will pay it, whatsoever it is.* What a wonderful thing is true religion in the heart of man! We see in these two men—the Samaritan and the Hebrew, the same spirit of their Master, when He became the Surety of His insolvent people. He did not propose to pay a part of their indebtedness, but to pay it all; leaving them without spot or wrinkle, or any such thing, and to present them faultless with exceeding joy!

I Paul have written it with mine own hand I will repay it; albeit I do not say to thee how thou owest unto me even thine own self besides. Here is a veritable promissory note, written with Paul's own hand. No doubt the fugitive had robbed his master and had told the apostle of his sin, and like Zaccheus, would no doubt have restored four-fold what he had taken, and this made him dear to Paul as a son of Abraham that had received salvation from the Lord. Paul also quietly and prudently gives to Philemon at least a hint of his own obligation for spiritual blessings. He owed much to Paul, but not in that high sense that they both owed everything—all they

had and were—all they should ever be to Him who had bought them with His own precious blood.

Yea, brother, let me have joy of thee in the Lord; refresh my bonds in the Lord. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. Paul never for a moment doubted the success of his intervention in behalf of Onesimus. He betrayed none of the zeal of the present day that would defraud the master or violate the statute law; but he did immeasurably better for the fugitive. He preached the gospel to him, bestowed on him the consolation of true religion; identified himself with him, whatever it might cost, and turned him from the crime-stained streets of a wicked city to the peace and joy and fellowship of a Christian home.

But withal prepare me also a lodging; for I trust that through your prayers I shall be given unto you. There salute thee, Epaphras, my fellow prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow laborers. Did ever fertile, ingenious love reach such a climax? Certainly no delinquent was ever given such peculiar and complete defence. He seems to have had no thought of failure, for he all but promised in advance for the master that he would exceed Paul's request—and yet after all his accumulating arguments, he bethinks of one more potent still. It is love's own plea. "But, withal, that is, with all the rest I have laid upon your love, I ask one more favor; prepare me a lodging, for I will come to see you, I will then learn the issue and see how love has worked in all our hearts and lives. I will visit you by and by." He would see the church gathered at this kind Christian home, whose inmates were all dear to him. His love goes out to Epaphras, one of them, their minister and his own fellow-prisoner; Aristarchus, his traveling companion in the riot of Ephesus; Marcus, over whom he and Barnabas had so sharply disagreed; Demas, who afterwards was drawn away by this present world; Lucas, the beloved physician, faithful to the end. Whatever the issue of Paul's noble endeavor, we can learn no more; but with our interest in Paul's devotion, and our sympathy with the brother in jeopardy, how we long for one more glimpse of that domestic drama of so long ago! Let us lay the wish aside till we see face to face, and know as we are known.

The grace of our Lord Jesus Christ be with your spirit. Amen. He closes as he began with the benediction of grace, that only safeguard and sufficient help in this wilderness world. It fell, no doubt, as a fruitful blessing upon the heart of Philemon, and assured him of the sincerity and unselfish purpose of his fellow-laborer. The three disciples so intimately concerned in this noble letter, have long since mouldered into common dust. Their deep, tense feelings, each from a different standpoint, centering in this letter, perished with their lives, and all is well. The life of each was a triumph of God's grace, and though dead they yet speak to us. The faith, and love, and works of Philemon ornamented the gospel in that day, and will stand as a pattern for believers as long as the Lord's people remain on earth to bear His cross and suffer for His sake. In Onesimus we see what grace will do for the ungodly. It was not Paul alone, but the power of a new life, that constrained him to turn from his free, unchecked life at Rome, to a servitude from which he had so successfully escaped. Created in Christ unto good works, he turns with a brave heart to life's painful duties that are laid upon him. Paul presents us one of the most remarkable examples of a religious life the world ever saw. From the time of that notable journey to Damascus, armed with letters from the high priest to

arrest both men and women, to the close of his busy, loving, suffering life, almost every expression and every act of his is as a lamp to our feet. As we study that most marvellous life from the most exacting and critical standpoint, we are constrained to repeat to all brethren his encouraging words: "Be ye followers of me, even as I also am of Christ. Be ye followers of God, as dear children."

S. B. LUCKETT.

Crawfordsville, Ind.

THE PILGRIM.

Still onward through this land of foes
 I pass in Pilgrim guise;
 I may not stop to seek repose,
 Where cool the shadow lies;
 I may not stoop amid the grass
 To pluck earth's fairest flowers,
 Nor by her springing fountains pass
 The sultry noontide hours.

Yet flowers I wear upon my breast,
 That no earth-garden knows—
 White lillies of immortal peace,
 And love's deep-tinted rose;
 And there the blue-eyed flower of faith,
 And hope's bright buds of gold,
 As lone I tread the upward path,
 In richest hues unfold.

Afar, around, I often see,
 Throughout this desert wide,
 His Pilgrims pressing on like me—
 They often pass my side:
 The kindly smile, the gentle word,
 For Jesus' sake I give;
 But love—O Thou alone adored,
 For Thee alone I live.

So I Thy bounteous token-flowers
 Still on my bosom wear;
 While me, the fleeting love-winged hours,
 To Thee still nearer bear;
 So from my lips Thy song shall flow,
 My sweetest music be;
 So on mine eyes the glory grow,
 Till all is lost in Thee.

When God's people will not mourn for sin in time, as penitents, no wonder He drives them to mourn for the fruit of their sins in sad affliction. We are more sensible of the evil of trouble than the evil of sin; the tears of repentance are very rare, and soon dried up, but the tears of affliction easily flow, as affliction increaseth and continueth: and that in God's wise dispensation worldly sorrow for affliction may drive us to godly sorrow for offending God, thou feedest them with bread of tears.—*David Dickson.*

EDITORIAL.

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Parties desiring to communicate with either of the Editors of the MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER, should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those to whom it is more convenient, can hand or send dues and correspondence for THE MESSENGER to Elder Mitchell, Opelika, Ala., who will take pleasure in serving them.

Elder Henderson will continue to act as General Agent for THE GOSPEL MESSENGER, and remittances may be handed or sent to him by those choosing to do so.

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. iii. 16, 17.

DEACONS.

The Greek word *diakōnos* rendered “*deacon*” in the New Testament means *servant*, *attendant*, or *waiter*, like the Latin word *minister*, from which we have the English word *minister*, which means *servant*. The Greek word *diakonos* occurs, in its verbal and noun forms, one hundred and one times in the New Testament, and is rendered, in the King James Version, “minister” sixty-four times; “servant” twenty-one times; and “deacon” five times. In its *general* meaning, it is applied to civil magistrates (Rom. xiii. 3, 4) to the pious women who ministered of their substance to Christ (Matt. xxvii. 55; Luke viii. 3), to the brethren who thus minister to others (Matt xxv. 44; 1 Cor. xvi. 15), to preachers (Eph. vi. 21; Col. i. 7), to the apostles (Acts i. 16, 17; 1 Cor. iii. 5), to angels (Mark i. 13; Heb. i. 14), and to Christ (Matt. xx. 28; Rom. xv. 8); but, in its *special* meaning, it is used in the New Testament to denote the second of the two classes of officers in a church, bishops or elders or pastors being the first class, and deacons the second class (Philip. i. 1; 1 Tim. iii. 1—13).

Each apostolic church was not only a Divinely established company of baptized believers, at a particular place, for the purposes of prayer and preaching and administering the ordinances of baptism and the Lord's Supper and maintaining sound doctrine and gospel order, but also a Divinely ordained charitable society for taking care of its destitute and helpless members, the poor and the sick, the widows and the orphans; and so great was the love of God in the church at first that "all who believed had all things common, and sold their possessions and goods, and parted them to all as every one had need" (Acts ii. 44, 45). They laid the proceeds of their property at the feet of the apostles, who endeavored every day to distribute the funds, or provisions bought with the funds, according to the necessities of the destitute members. But when several thousands had been added to the church at Jerusalem, and the Grecians, or foreign-born Jewish Christians, murmured against the Hebrews, or Jewish Christians born in Palestine, because their widows were neglected in the daily ministrations, the apostles called upon the members of the church to choose seven men of honest report, full of the Holy Ghost and wisdom, whom they might appoint to the deaconship (the ministry or service) of tables, while they would give themselves continually to prayer and to the deaconship (the ministry or service) of the word; and when the church had chosen these seven deacons, the apostles prayed, and laid their hands on them, thus ordaining or publicly setting them apart to their office (Acts vi.). From this account we can easily see that the *original* and *chief* object of the deacon's office was to visit the destitute and afflicted and helpless members of the church, and to use the money contributed by the church to the relief of their necessities, thus proving that the Christian religion is not a mere dead empty name, but a living and loving reality, the incarnation, in its members, of the humble, tender, self-sacrificing Spirit of the Lord Jesus Christ, who came from heaven to earth not to be ministered unto but to minister to others, who went about doing good, without charge, to the afflicted and the needy, and who even laid down His holy and blessed life for His sinful people, His rebel-

lions enemies. As the ministry of the word are generally poor, it is of course proper for the deacons to look after the supplying of their temporal necessities (1 Cor. ix. 9—14), as well as to assist them in the maintenance of gospel discipline and the administration of the ordinances (1 Cor. v. 7—11; vi. 1—5; x. 21; xii. 28; 1 Tim. iii. 4—12). From the first century to the present time the churches of the saints have had this understanding of the duties of deacons. *But it must be said that not only the original and chief but also the only duty of deacons plainly laid down in the New Testament, is visiting the destitute and afflicted members of the church, and seeing that their urgent wants are supplied by funds contributed by the church.* And yet the deacons of many, perhaps of the most of Primitive Baptist churches of today, almost utterly neglect *this the great scriptural duty of their office*, besides failing to look after the needs of their pastor, and think that they have done all that the Lord requires of them in their official capacity when, at the communion, they have received the bread and wine from the hands of the minister and carried these elements around to the members—a duty which *only by inference* belongs to the deacon (Acts vi. 2; 1 Cor. x. 21)! An immediate return to the great apostolic duty of deacons in ministering to our poor and needy members is one of the most crying necessities of our churches at the present time. If this were done as in the early centuries, the church would indeed be as a city set upon a hill, and its Divine light would shine far more clearly and brightly, to the glory of God and the good of man, in the gross and chilling darkness of this mammon-loving and selfish age; and, as in primeval times, the astonished world would say—not “See how these professed Christians hate and fight and devour one another,” but “See how these genuine followers of Christ love and befriend one another”! The most exemplary deacon that I ever knew was the humble, hard-working, and self-sacrificing father of my second wife, who not only carried around the elements at communion, in great meekness, to both the white and the colored members of his church, and faithfully insisted upon the preaching of pure doctrine and the observance of strict

discipline in his church, but also personally visited the poor and afflicted members of his church and supplied them provisions from his own barn and smoke-house, and, in the last years of his life, took his poor and aged pastor to his own home and freely and generously supported him. O that similar apostolic faithfulness were manifested by all our deacons—that the Lord would thus bless them and make them a blessing to their churches!

The qualifications of deacons are given in Acts vi. 3, 5 and 1 Tim. iii. 8—13. The qualifications are of a three-fold nature—mental, moral, and spiritual. Their mental qualification is that they should be “full of wisdom,” that is, practical knowledge, sound judgment, prudent management in the affairs of common life, so that they may use the funds of the church with the best discretion in the relief of the needy members. Their moral qualifications are that they should be blameless in their lives, tried and proved, of honest report, serious, sincere, sober, generous, the husbands of one wife, and ruling well their own children—such endowments and such an example being eminently suitable for the dispensers of the charities of the church. And their spiritual qualifications are that they should be “full of the Holy Ghost and of faith,” “holding the mystery of the faith in a pure conscience”—that is, born of the Holy Spirit and taught and guided by the Spirit, and sound in the faith, truly believing the great principles of the Christian religion, and steadfastly maintaining them, and exemplifying them in their own lives, and thus able to instruct and comfort their poor and afflicted brethren and sisters to whom they administer the bounty of the church. In such a faithful discharge of their duties, deacons obtain a good standing, and great boldness in the faith which is in Christ Jesus.

In 1 Tim. iii. 11, the rendering of the King James Version is:—“Even so *must their* wives be grave, not slanderers, sober, faithful in all things.” As indicated by the italics, the word “*their*” is supplied; it is not in the original. The rendering of the Revised and the Baptist Versions is:—“Women in like manner must be grave, etc.” It would seem strange that Paul should

lay down the qualifications of the wives of deacons, and say nothing at all about the qualifications of the wives of bishops or elders; and his exact language here, as understood by nearly all writers of the early centuries, shows that the apostolic churches had not only male deacons as alms-distributors and nurses for the male members of the church, but also female deacons or deaconesses as alms-distributors and nurses for the female members of the church, there being a strict separation between the sexes in Greek and Oriental society (more than among the Jews). In Rom. xvi. 1 Paul calls Phebe a servant (in the original, a deaconess) of the church at Cenchrea, the port of Corinth in Greece; and it seems probable that Priscilla, Mary, Tryphena, Tryphosa, and Persis, whom he commends for their labor in the Lord, were deaconesses at Rome (Rom. xvi. 3, 6, 12), and that the women whom he alludes to in Philip. iv. 3, as his fellow-laborers in the gospel, served in the same capacity. "The total disappearance of the deaconess," says the Schaff-Herzog Encyclopædia of Religious Knowledge, "is, to a large extent, due to the State's having assumed the care of the poor in alms-houses and the sick in hospitals, and also to the gradual introduction of infant baptism, and the administration of the rite by sprinkling, which made unnecessary the assistance of women at the baptism of women." The office of deaconess was finally done away with in the Roman Catholic "church" in the tenth century, (except among the Syrian Catholics who still maintain it,) and in the Greek Catholic "church" in the thirteenth century, and its duties have since been performed by the so-called "Sisters of Charity." There were deaconesses in the churches of the Baptists and the Puritans in the sixteenth century. During the present century the office has been revived in the Lutheran, Moravian, Episcopalian, Presbyterian, and Methodist churches; and institutes for training deaconesses as nurses have been established in Europe and America.

The offices of "arch-deacon" and "sub-deacon" are unscriptural, and were invented by the Catholics in the third century. As for deacons being a lower order of priests or of the ministry of the word, (licentiatees and

candidates for promotion to the priesthood or eldership) as in the Catholic, Episcopalian, and Methodist communions, there is no scriptural authority for this or any other instance of hierarchy (or ministerial government) in the church of God, where all are brethren; the New Testament writers are especially careful never to use the Greek verb *archo*, implying despotic rule, to the officers of the Christian church, but they uniformly apply this term to the rulers of the Jews and of the heathens. In regard to Stephen and Philip (Acts vi., vii., and viii.), besides being deacons, they were also preachers and workers of miracles.

The church of Christ is a living and loving body of believers in Him; and all the members of that body, being animated by His living and loving Spirit, should, according to their ability and opportunity, administer to the needs of their suffering fellow-creatures, especially of all the dear children of God; and, if the sufferers need more help than they can render, they should so inform the deacons, who should promptly report the matter to their church, and themselves see that the needs of the sufferers are supplied. In this way the church will glorify God and benefit mankind. Primitive Baptists do not believe in charitable societies outside of the church, and, therefore, they certainly should not leave the care of their own poor to such societies, but should themselves, as far as they are able, minister to the necessities of their afflicted and destitute members.

S. H.

VITAL UNION.

On page 158 of "The Messenger" for April, 1898, Elder J. C. Denton refers to thirty-one years ago as the only time we were ever permitted to see each other's faces in the flesh, and in that connection he also says that in later years he had fears that Elder Mitchell "pandered too much to the theories of Eternal Vital Union and absolute predestination of all things,"—but thanks the Lord that now his serious fears are not as heretofore.

My poor and imperfect published writings have been sent abroad for about fifty-six years, and it has been my

aim to write in plainness and simplicity, so that every consistent Primitive Baptist could easily understand the point I designed to present.

But, with all my care and anxiety to avoid extremes and to shun an ambiguous way of writing, I have not always been understood, and a few times sentiments have been ascribed to me entirely different from anything I had ever preached, written, or believed.

I suppose it was about the time that Elder Denton refers to as having serious fears as to my religious sentiments on the points he names, that I received a request from Elder E. S. Dudley of Kentucky, to write on what was then called "Eternal Vital Union of Christ and His Church." This was about sixteen years ago, and my reply to Elder Dudley may be found in "The Messenger" for April, 1882; and this is the only article that I now remember ever writing on that particular subject; and in order that brethren generally may know what I have heretofore held on that subject, and what I still hold as gospel truth, I will reproduce my reply to Elder Dudley, as follows:

"How, or by whom the phrase, 'Eternal Vital Union' originated, we do not know, but we do know that in the past thirty years, much has been profitably written and much also unprofitably—even hurtful. It is not therefore our desire to reopen the discussion nor the wounds that have been created thereby, but rather to remind our brethren to 'follow after things that make for peace, and things whereby one may edify another.' Rom. xiv. 19." * * *

The gospel of Christ is the gospel of peace, and if need be, every ambiguous word or unscriptural phrase should be abandoned for the sake of peace within the sacred walls of Zion. * * *

The wise and discerning King in Jerusalem (Solomon),—who by way of pre-eminence is called The Preacher—"sought out acceptable words and that which was written was upright, even words of truth." Eccl. 12. And if all who write till this day should follow the same divine rule, would it not tend greatly to the promotion of peace and fellowship among the saints of God?

Not only is it enjoined upon us to follow the things that make for peace, but also 'things whereby one may edify another.' To edify is to build up and strengthen one another in the faith and fellowship of the gospel. This we cannot do by the use of any word or phrase of doubtful meaning. It may be quite clear to the writer or speaker, but it is an 'unknown tongue' to others if they do not understand the sense in which we use it. 'He that speaketh in an unknown tongue, speaketh not unto men, but unto God; for no man understandeth him; howbeit, in the Spirit he speaketh mysteries.'—1 Cor. xiv. 2. The spirit of anything is the true sense and meaning of it. Doubtless many writers design nothing but what is right in the use of certain words and phrases, and to their own understanding it is all very clear; but when they fail to interpret or to make others understand them, they fail to edify believers. 'If the trumpet give an uncertain sound, who shall prepare himself to the battle? So, likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.'" 1 Cor. 14. It is therefore necessary, in order to edify the church, that we be careful, not only with regard to the doctrine, but also in the selection of suitable words to express that doctrine. 'Let him that speaketh in an unknown tongue, pray that he may interpret, but if there be no interpreter, let him keep silence in the church, and let him speak to himself and to God.'

The apostle thanked God that he spoke with tongues more than all his brethren; 'Yet,' (says he), 'in the church, I had rather speak five words with my understanding, than by my voice I might edify others, than ten thousand words in an unknown tongue.' 1 Cor. xiv. 19. If the Lord has given to some a greater and more enlarged understanding in natural and spiritual things than He has to others, they are under the greater responsibility 'to bear the infirmities of the weak, and not to please themselves, but to please their neighbor for his good unto edification.' To have men's persons in admiration and to speak great swelling words of vanity, is no good mark of a useful gospel minister. 'My speech,' says the apostle, 'and my preaching was not with enticing words of man's wisdom.'

But we wish now to come a little more closely to the consideration of this 'Vital Union' question.

The earth is the Lord's, and the fullness thereof, yet He has a people that He claims as His own in a special and peculiar sense from all others. 'This people, saith the Lord, I have formed for Myself; they shall show forth My praise.' That they are related in some special and peculiar sense to Jesus Christ as their Saviour, Husband, Head, and Redeemer, we presume none will deny. Nor have we ever heard any Primitive Baptist dispute the relation of Christ and His people as being eternal in some qualified sense. Each one, however, has his own peculiar way of expressing this relation, but all agree that it is eternal in some way. Some say it is an Eternal Vital or Life Union; some an Eternal Love Union; others say it is an Eternal Covenant Relation; and some will have it as an Eternal Purposed Union; and lastly, some whittle it down to a Union only in Prospect. All agree that the relation is an Eternal one in some qualified sense; and yet, not one of these peculiar and favorite forms of expression are found in the Scriptures, and often the strife as to their use is a strife of words to no profit, but to the subverting of the hearers.

But notwithstanding all the strife of words that ever has been on this subject, or that ever yet may be, it is certain that if we deny the relation of Christ and His people in some sense, we deny every principle of the gospel of God. The only hope of salvation for any sinner is based upon his relation to, and identity with Jesus Christ as his Surety and Saviour. Apart from this relation of Christ and His people, there is no use whatever of talking or writing about an Atonement for Sin, nor redemption by the blood of Christ, nor Imputed Righteousness, Justification, or Sanctification. Those whose sins are put away by an atoning sacrifice must be so related to the victim offered in sacrifice, that such victim shall fully represent them and die for their sins—otherwise there is no atonement at all made for them by its death. The holy, harmless, and undefiled character of Jesus Himself, with all the intensity of His sufferings, could not have been an atonement for sin or for sinners, unless those very identical sinners are so related

to Christ in His death that He bare their sins, personally, and individually, in His own body on the cross. Nor can there be such a thing as Redemption unless there be a previously existing relation of the Redeemer and that which is redeemed by Him. Why will any one talk of redemption and then deny this relation on which the right of redemption is based? Christ does not redeem sinners to make them His people, but because they were His before. 'He shall save His people from their sins.' He does not put His mark of love and mercy upon them to make them His, any more than an honest man would mark his neighbor's stock to make them his own. Apart from a relation to Christ and the love of God in Him, how could it be said, 'God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ?'

We see plainly by this text every sinner who is quickened together with Christ is so related to the love of God, even before his conversion to God, that he is saved by grace. If we ever love God it is because He first loved us; and God is both Eternal and Unchangeable. His love to His people in Christ is eternal, and when manifested to them, and in them, it is just the same eternal love it was before it was manifested to them. The Lord's people are made to realize that they are saved and called of God, not according to their own works, but according to God's own purpose and grace, 'which was given them in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel.' Here we see something that our God and Father did for His people before the world began; and they are saved and called of God in time according to that principle. Was that eternal? Eternal life is a scriptural phrase, and to our mind is fully expressive of the relation of God's chosen people to Christ. 'This is the record, that God hath given to us eternal life, and this life is in His Son.' This Eternal Life has ever been in Christ. It was in Him before the world began, and it was in Him when Adam sinned; and when it is given to the

heirs of promise in time, it is still the same Eternal Life that it was before the world began. 'The gift of God is eternal life through Jesus Christ our Lord.' When a poor sinner is animated by this life in distinction from his natural life, he loves God and hates sin; he has holy and pure desires and thirstings after God as the hart pants after the water brook. He has eternal life. God gives it this name, and we should be satisfied with it."

M.

MULTIPLICATION.

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."—2 Pet. 1:2.

This holy benediction applies to all; but to all of whom? "To all that have obtained like precious faith with us." With whom? "Simon Peter, a servant and an apostle of Jesus Christ." (Same chapter v. 1). Precious faith, and how obtained? "Through the righteousness of God, and our Saviour, Jesus Christ"; therefore it cannot be by the act of the creature, but this precious faith is the gift of God. Eph. ii. 8, 9. It is by this faith that we have peace with God through our Lord Jesus Christ, and have access into this grace, and rejoice in hope of the glory of God (Rom. v. 1, 2); and to those who have it grace and peace be multiplied through the knowledge of God, and of Jesus our Lord. So it appears that knowledge is an important factor in the matter; we must know God, or rather be known of Him (Gal. iv. 9), as subjects of pardoning mercy and grace. We must have grace and peace first, in order that the same be multiplied unto us. When men began to multiply upon the face of the earth, Gen. vi., it was that there was first a man to begin with. The text embraces such only as have experience of grace and peace with God through the power of faith in Jesus Christ our Saviour.

But we should not presume that poor, sinful, depraved, and condemned man can attain to this knowledge of God through which these divine blessings are bestowed and realized; for Jesus said, "No man knoweth the Son but the Father, and no man knoweth the Father

save the Son, and he to whomsoever the Son will reveal Him." This is all a matter of sovereign grace effected by Divine power, and supplies every need, even "all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue."

ADDITION.

"And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Vs. 5, 6, 7. Here is something for the children of God to do, and they should do these things with "all diligence"; for they are first armed with the gracious gift of faith, and are thus admonished to add to it in the order given above.

While "without faith it is impossible to please God," yet with faith of this sort it is possible to please Him, and thereby enjoy His loving presence and approbation. By faith Enoch pleased God, Heb. xi. 5, not merely because he possessed the faith as a gift of the Holy Spirit, but by the obedience of faith, or good works prompted thereby. It was by the active and passive obedience of our Saviour that God the Father was well pleased in Him, and God is well pleased with the sacrifices of His faithful children. Psa. li. 19; Heb. xiii. 16. "Add to your faith virtue." There is virtue in every act of Christian obedience; for we have witnessed in many instances the first active obedience rendered in that of going home to their friends—the church—and telling their experiences of God's love and mercy to them, and, in such obedience, the children of God have enjoyed a feast of love, joy, and peace which could never have been obtained in any other way.

Virtue added, knowledge is next in order, and so on in the perfect order until the practical result is reached; just as one would reach a given point by walking, step after step, or reap a harvest by preparing the land, sowing the seeds, and tilling the soil in which the seeds are sown.

Believing what Jesus says to the laboring and heavy laden soul to be true is well, nor could one ever profit thereby while in a state of unbelief; yet He says to the same soul, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls." He first gives rest, and then tells us how to find rest. Will we find it without obedience to Him? Not at all. If we would learn of Him we must first take His yoke upon us, and then we add knowledge to our faith. To believe what Jesus says is right and well, but this is not enough; for if we truly believe, we will go further. Abraham believed God, and it was counted to Him for righteousness, but if he had not obeyed God when commanded to offer up his son Isaac on the altar, what kind of faith would his have been? James tells us that it would have been dead faith.

Add up the little sum, and what is the result?

Answer—"Neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

J. E. W. H.

BETHESDA.

"Now there is at Jerusalem by the sheep market, a pool, which is called in the Hebrew tongue Bethesda, having five porches." John v. 2.

Well, what about this pool? It had five porches, in which "lay a great multitude of impotent, of blind, halt, withered, waiting for the moving of the waters. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had." If I had to defend the popular effort system of salvation, I think this text would be my choice; because it presents the idea of a step to be made by the afflicted creature, and a chance to make the step. We are not informed as to how the multitude of blind, halt, and withered folks got to the pool, or into the porches; they were there, and waiting for the opportunity to step in. It was indeed a wonderful provision for the afflicted, yet available to such only as were fortunate enough to get in first, or to have some one to put them in; for it is evident that to the

impotent and friendless character there was no benefit in it; they could not make the step quick enough to get in first. The more fortunate and less needy ones got all the benefit, while the most helpless and needy class were cut off. Now, this seems to fairly represent the conditional plan of salvation as taught by Arminians. The conditions of the pool were not equally adapted to all the afflicted, nor is the conditional system of salvation as taught in this age of the world equally adapted to all sinners. The conditions and circumstances of the people of this world are so varied that no plan of salvation requiring the same conditions at their hands would prove sufficient to save them all.

A healing fountain at a remote distance will do very well for those who have strength of mind, body, will, and purse to go to and bathe in it; but what is it worth to the opposite class? My dear wife has been afflicted for many years with rheumatism, and is now quite helpless from the effects of that grievous and terribly painful malady. We have heard and read much of the Hot Springs in Arkansas and of the healing virtue of the water, and have seen some persons who have been there and tested the healing efficacy, and have been benefited, and others who have been permanently cured of rheumatism thereby; but in our case it is just as though no such spring ever existed, and why? Because we have always been too poor to afford the means to get there and pay the expenses of that resort; and therefore we, and all in like condition, are excluded from the benefits of the Hot Springs. We cannot make the step.

Now, if the pool Bethesda may be justly said to represent the law of Moses, and the five porches, gates or shelters to refer to the first five books of the Old Testament which contain that law, we may fully discover the utter inadequacy of the legal plan to save from sin and hell. That there are provisions in the law of God for the temporal welfare of mankind is cheerfully admitted; but that conditions of eternal redemption from the law of sin and death are therein proposed is denied. The pool of Bethesda was no cure for the sin-stained soul—it was only for the healing of the body, and its benefits, when sought and applied by active compliance with the

stipulations, were only temporal. "The law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." Heb. vii. 19. This brings us to speak of Jesus, the great Physician of soul and body, and of the one out of the great multitude that He made whole without the patient's act of stepping into the pool.

"And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, He saith unto him, Wilt thou be made whole?" Now this was a desperate case (so is the case of every sinner, but they do not all realize it). This man could not even stand, much less walk upon his feet. What was the pool worth to him? He answered Jesus, and said, "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am yet coming, another steppeth down before me." This case affords a fair type of a quickened sinner; he resorts to the law, to his own obedience, but cannot get into the pool; others seem to be doing right and being healed, but this poor helpless one is prostrate, and utterly impotent. What can he do but wait, and suffer, and beg for help? His eager eye is still directed toward the pool (law), he knows of no other remedy, and yet cannot walk a step, and, while he is yet crawling toward the pool, another, a more active one, surpasses him in the effort, and the needy, dying one is defeated.

At this extremity the scene is changed, a sweet and gracious voice is heard, the life-giving word is spoken. "Jesus saith unto him, Rise, take up thy bed and walk; and immediately he was made whole." He never stepped into the pool of Bethesda, nor did Jesus require him to try any more to do so; but his first walking was in obedience to Christ, and that contrary to the Pharisees' conception of what was lawful and right. It was the Sabbath day, the legal day for rest, but it was the sweet day of grace to that poor sinner, and all he felt inclined to do was to obey the man that made him whole; the same gracious Benefactor that heals, not only the diseases of the body, but also heals the sin-sick soul, is the all-sufficient authority for carrying the bed

on the Sabbath, no matter who may object. He was keeping the Sabbath in spirit—not in the letter only, as were the Pharisees.

I may devote my next article to the duty of God's children in obedience to Christ, and not to creed.

J. E. W. H.

DESOLATIONS OF THE EARTH.

“Come, behold the works of the Lord, what desolations He hath made in the earth.” Ps. xlv. 8.

It occurs to my mind that these words of the Psalmist refer to the special dealings of the Lord toward His chosen people in leading them out of the elements of the world, and teaching them by His Holy Spirit to discern the things of the Spirit. For while they are under conviction for sin the earth is a scene of destitution; there is nothing in it to satisfy the longing, hungry, and thirsty soul. “Behold, the Lord maketh the earth empty.” Isa. xxiv. 1. “The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate.” (Isa. same ch.). So now, as in the prophetic age, all that is said in these Scriptures will apply to the earth, the world and the inhabitants thereof. The children of God see and know that this is the state and condition of the world at this time, and to many of them the scene is painful and sickening in the extreme. But when the earth was made so empty and void of comfort, and so desolate to the humble writer, his own sins, and not the sins of others, were seen and felt with crushing and destructive force, and the earth afforded no means of relief. But how slow was this poor wretch to comprehend that this sense of condemnation, desolation, and destruction was the work of the Lord. What desolations He hath made in the earth! Oh! could every poor, ungodly sinner in the world but understand that there is no power, no means of salvation in the earth,

the earthly creature, nor in the world where he dwells, the earth would at once become a scene of desolation to him.

But after that faith is come, the view is changed from that of hopelessness to that of wonder and admiration, and the child new-born of God can rejoice in the truth that all his bitter experience was the effect of God's gracious work of quickening. At this point the conflict ends, for "He (God) maketh wars to cease unto the ends of the earth." verse 9, and to the amazing joy of the threatened, trembling, penitent child the bow that was bent for his destruction is broken; the spear that was drawn to thrust him through is cut in sunder; and the thundering chariot that threatened such awful destruction is burned in the fire; and the blessed and holy Spirit proclaims, "Be still and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." (Verse 10). When this is done for a poor sinner he truly loves God and desires to serve Him, and trust in none other for life and salvation, and God is exalted in his esteem above all. Then he can say by faith to his fellow-servants and brethren, "The Lord of hosts is with us, the God of Jacob is our refuge."

J. E. W. H.

WAR.

Yes, the Scriptures are fulfilling; "There shall be wars and rumors of wars," and so it is to-day. There are so many kingdoms and nations on the face of the earth, and their circumstances and interests so varied that they cannot agree and abide in peace with each other very long at a time. They become jealous of each other, as did the other nations towards Israel in the days of Moses and Joshua. And then, too, they have become more and more outbreaking in wickedness, and war or some other scourge seems necessary to check the pride and vanity of the people of the world. It is considered that a large amount of money should be applied to the manufacture of implements of war—weapons with which man may destroy the life of his fellow man—take the life which he cannot restore. How true it is

that "destruction and misery are in their ways, and the way of peace have they not known."

Verily, the Bible is true and its testimony infallible; the passing events of each fleeting day develop the truth of some prophetic declaration of the Holy Scriptures. Who, save the All-wise Sovereign of the universe, could have foretold from ancient days just what we see transpiring to-day! The sun that lights the day and warms the earth, the sable curtains that enfold the night, while the innumerable stars of the firmament peep out to lend their testimony to the existence of the greater light, all declare the glory of God by whose power they exist and move on in perfect order and peace without conflict or collision. They have no war, but look down in their gentle beauty and glory upon the horrid scenes of wretchedness, wars, carnage, and desolation, and silently witness the desperate wickedness of the inhabitants of the earth. Poor, wretched man, who is the prime author of his own destruction, is held to account for these scenes of woe and misery. It is sad to think that men even have pleasure in unrighteousness. Evil has truly come upon us, but the worst is yet to come. This is a sad picture to behold, yet there is hope, sustained and confirmed by the same infallible Authority.

There is a nation, and only one, which God has both made and called a holy nation: and there is a kingdom of everlasting and peaceful endurance; a kingdom which the God of heaven has set up and established for Himself and for His own eternal praise and glory, which shall not, yea, "cannot be shaken." This wonderful kingdom of which Jesus is the appointed and elect King and gracious and glorious Head, breaks in pieces every other kingdom, draws its chosen subjects from every nation, kingdom, tongue, and people, and is a kingdom of peace. Although in the flesh the subjects of this kingdom of grace are of different nationalities and different tongues, yet they, in the Kingdom of God, constitute "one body," and they are of "one Spirit," and "called in one hope of their calling." Therefore it is said of them that "nation shall not lift up sword against nation, neither shall they learn war any more." In the spirit and holy principles of this spiritual gov-

ernment they are of one mind and one heart, and therefore will have perpetual and everlasting peace. War against each other is not taught in the school of Christ, and, therefore, it is not learned there. Wars and fightings among God's children proceed from another source, and do not belong to the Kingdom of Christ. Brethren, search the Holy Scriptures, and see whether these things be true, yea or nay.

In hope of the life to come,

J. E. W. H.

QUESTIONS AND ANSWERS.

1—Q. Are all the questions in this department of "The Gospel Messenger" asked by the subscribers and correspondents? A. They are; and many more are asked than I have time or space to answer.

2—Q. In the expression, Permissive Predestination, what is meant, and what mind and what power fixes the event thus predestinated? A. The expression, Permissive Predestination, refers to God's predestination of sin, which is infinitely distinct from holiness and utterly abhorrent to God, and of which, therefore, God's predestination is not active, positive, and efficient as is His predestination of holiness, but passive, negative, and permissive, controlling, directive, and overruling. God is the only Sovereign of the universe; and of course it is His mind and power that fixes the permissive occurrence of sin—sin proceeding from the creature, and all the blame of it belonging to the creature.

3—Q. By what scriptural authority do we organize local churches? A. Organizing means uniting systematically for a common purpose; preparing an assembly, by the election of officers, for the transaction of business. For such a church organization we have full scriptural authority in Matt. xviii. 17, 18; Acts xv.; 1 Cor. v.; xiv. 33, 40; Philip. i. 1; 2 Thess. iii. 6.

4—Q. Why should the church of God call themselves Baptists? A. To distinguish themselves from other professed churches which utterly pervert the form and meaning of the initiatory ordinance of the church. All

informed men know that baptism is immersion—nothing more and nothing less than dipping in water; and that, according to the New Testament, none but believers in Christ as their Divine Saviour should be baptized, and thus become members of the church. Ninety-nine hundredths of professed Christians have entirely perverted either the form or the meaning of this ordinance; and the Church of God, in uncompromising loyalty to His pure and eternal truth, and in faithful love even to those who deny that truth, separates herself from such worldly professors, witnessing, by such separation, that nothing else but a spiritual and experimental crucifixion, death, burial, and resurrection with Christ, can prepare any human being for heavenly and eternal rest. Until the seventeenth century, our people were called “*Ana-Baptists*” or *Re-Baptizers*, by other denominations, because these latter said that they *baptized again* those who went to them from their communions, but our people considered that such persons had never been baptized at all until they were baptized by our ministers. In the seventeenth century the name “*Ana-Baptists*,” given us by other denominations, was contracted by ourselves into “*Baptists*.”

5—Q. Should our ministers of the present day exhort alien sinners to repent and believe the gospel? A. John the Baptist and Christ and His apostles called upon sinners to repent (Matt. iii. 2; iv. 17; Mark i. 15; vi. 12; Luke xiii. 3, 5; Acts ii. 38; iii. 19; viii. 22; xxvi. 20); and Paul says that “God now commands all men everywhere to repent, because He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead.” (Acts xvii. 31). There cannot be any higher authority on this subject than the commandment of God, and the example of John the Baptist and Christ and His apostles. God is perfectly holy and cannot change; and sinful men must be changed in heart and life, or they never can dwell in His holy presence; and they cannot change themselves, but must be changed by God’s grace, must be born of God, and have repentance and faith given them by Him,

or they will perish forever (Lev. xix. 2; Hab. i. 13; Heb. xii. 14; James i. 17; John iii. 3, 5; v. 25; Eph. ii. 1—10; Acts v. 31; xi. 18; Eph. i. 19—23; Philip. i. 29; Heb. xii. 2; John viii. 21; Heb. xi. 6). The truth, the whole truth, and nothing but the truth, should be set forth plainly by the gospel minister on this and every other subject.

6—Q. When was the gospel preached to every creature under heaven (Col. i. 23)? A. The literal translation of this passage, as given in the Old Syriac Version of the second century, and in the last Revised and Baptist Versions, is that “the gospel was preached in all or the whole creation under heaven,” that is everywhere in the Jewish and Gentile world where the apostles and early ministers went as directed by the Spirit and providence of God.

7—Q. Ought a minister who is not thought to have any pastoral qualifications to be chosen pastor of his own church? A. Certainly not; and it is doubtful whether such a preacher should ever be ordained. Ordination by men cannot at all qualify a person to preach the gospel; ordination is only the public acknowledgment by the church of the spiritual gift already bestowed by the Lord upon the preacher (Num. xxvii. 18, 23). And some good preachers seem to have no pastoral qualifications.

8—Q. Ought the call of a pastor to be by the unanimous vote of the church? A. The Scriptures state nothing expressly on this subject; but the churches in my section think that such a call ought to be unanimous. In the highly important matter of choosing a pastor, each church should look prayerfully to the Spirit and word of God for guidance, as in everything else.

9—Q. Is it good order for a church member, who has moved to a distance from his church and near another church of the same faith and order, to continue his membership in his former church? A. If he considers himself permanently located, it would seem best for him to become a member of the church nearest him.

10—Q. Is it good order for a church to receive into its fellowship a member excluded from another church of the same faith and order? A. Assuredly not; such

a course is equivalent to a declaration of non-fellowship for the other church.

11—Q. What is meant in Zech. xiii. 8, 9, by the two parts to be cut off and die, and the third part to be brought through the fire and refined? A. As in Ezekiel v. 2, 12, the literal meaning seems to be that, at the destruction of Jerusalem by the Romans, two-thirds of the Jews would die of pestilence, famine, and sword, while the remaining one-third would escape, and be scattered and chastened and finally purified and acknowledged as the people of God; and the spiritual meaning seems to be that two-thirds of professing Christians will be lost, and only one-third, "the little ones," the true sheep of Christ, the redeemed of the Lord, will be blessed with the Spirit of grace and supplications, washed in the cleansing fountain of Jesus' blood, and be brought through fiery trials, and preserved, and refined, and have access and acceptance and communion with God (Zech. xii. 9—14; xiii.).

12—Q. What is meant by Christ's language that "the last shall be first, and the first last," (Matt. xx. 16)? A. Those words teach the sovereignty of God in the distribution of His favors, and the equality of all His people in His sight. The same words in Luke xiii. 30 are shown by the two previous verses to refer to the believing Gentiles, who were the last to hear of Christ, and yet received Him, and the unbelieving Jews, who were the first to hear of Christ, and yet rejected Him. The general meaning seems to be that the last in their own and the world's esteem will be the first in God's esteem, while the first in their own and in the world's esteem will be the last in God's esteem. S. H.

EXTRACTS.

Aily, Va., March 24, 1898.

Elder Sylvester Hassell—

DEAR BROTHER: I see in the March number of the "Gospel Messenger" your opinion of man's accountability to God, and it did me more good than anything I have ever read that was written in modern times. Please send me that number, and if I can get hold of a spare dollar, I will again send for your paper, for I like it better than any religious paper I ever saw; for it advocates the very doctrine that I have been trying to preach for twenty-two years. I

see, dear brother, the "scattering" of God's people as spoken of to Daniel the prophet, by the angel Gabriel. May God enable you to contend earnestly for the truth before all the world. With you I stand or fall.

Your unworthy brother in tribulation,

E. S. COUNTS.

Arlen, Ga., November 20, 1897.

DEAR BROTHER HASSELL: I am truly pleased with "The Gospel Messenger." I regard it as the best paper published by the Primitive Baptists. Its questions and answers are well worth the price of the paper, to say nothing about all of its pages being full of good news.

I remain, as ever, yours in hope,

J. L. SMITH.

Okapilco, Ga., March 28, 1898.

Elder S. Hassell—

MUCH ESTEEMED BROTHER IN CHRIST: As the next number of the "Messenger" will be the last one that is due me, and as I do not want to miss a single number, I enclose one dollar to pay for one more year, which will carry me over my four score years in this world of sin and sorrow. And, should my Heavenly Father call for me, I hope to be willing and ready to obey the summons and go home to rest, and the warfare be ended. I will then be able to praise God, unmixed with sin or sorrow, but all will be joy forever and ever.

I pray God that you may be spared many years to come to edit the "Messenger," to the comfort of many of God's dear little children scattered over this world of sin and sorrow.

Remember me at a throne of grace when it goes well with you.

Your old and feeble brother,

J. G. MOORE.

Delray, Tex., March 11, 1898.

DEAR BROTHER HASSELL: I have been made to rejoice many times in reading the many good editorials and communications in the "Gospel Messenger." Then, again, I am made to see and realize that I am poor, weak, and blind, and altogether dependent upon the God of all wisdom, power, and grace for all things both temporal and spiritual, and that without Him I can do nothing. I am filled with doubts and fears, and mourn over my imperfections. Yet, at eventide, I rejoice to know that the Lord of hosts is good and merciful still, and that He watches over me with tender care, and protects me from the evils of this life, and has given me a precious hope in Christ, and a heart to repent, and faith to believe, a desire for good, and to abhor sin and every evil thing, to love the truth, to thirst after righteousness, and to cry unto the Lord daily for the light of divine grace to shine in my heart and dispel the darkness, that I may be able to see and know what is His will concerning me, and that I may be able to embrace the promises as my own and rejoice in the comforts of the Gospel of Christ.

In hope,

J. G. DAVIS.

New Martinsville, W. Va., March 11, 1898.

Elder Sylvester Hassell—

DEAR AND ESTEEMED BROTHER: My religious periodicals are all the more dear to me now, since they are all the preaching I get. Religiously, my situation is a very lonely one indeed. In the midst of company, I am alone. There are no Old Baptists in or near our town, and I have heard no preaching since I came here (seven months). The people are kind and sociable, and would comfort me if they could, by insisting that I join them in their "work and worship" and feel at home with them, but they cannot comfort me. Those who "have no confidence in the flesh," but whose trust is wholly in the Lord, cannot feel at home with those who have confidence in the flesh, and trust to their own good works to save them.

I do feel a longing, such as I never felt before, for home, and for the society of spiritual friends, and to once more hear the gospel of the Son of God preached. I am very tired of seeing wickedness carried on under the garb of religion, which, it seems to me, is the worst kind of wickedness. This, together with being wholly deprived of church privileges, has become tribulation indeed. But we prefer affliction and Christ, to wordly ease and sin. There is a sweet peace that tribulation, it seems to me, cannot disturb. "Though my cup seems filled with gall, there is something secret sweetens all." What a blessed, highly favored people we are, with all our sorrows and afflictions!

I find much instruction as well as comfort in the "Gospel Messenger." I have always admired the spirit in which you write. May the Lord continue to bless your labors as a peace-maker in Zion, and all your labors of love. I shall never forget your able sermons at our Associations in Virginia last August, and how my soul was made to feast. I am looking forward with the hope to enjoy another such a dear meeting there next August, and hope to meet you there again.

My heart was made to ache at the news of the death of your dear mother. Truly she was a mother in Israel, and such she seemed to me, though I never had the pleasure of meeting her. Her sweet and precious counsel and admonition—epistles of love to the brethren—were very dear to me. We all feel our loss keenly, but your loss must be very great. May your heart be comforted and stayed upon God.

With much Christian regards, your sister in affliction,

ARAH ALDERTON.

Phoenix, Ala., April 4, 1898.

Elder W. M. Mitchell—

DEAR BROTHER IN CHRIST: As we have had such a feast of good preaching, and a season of rejoicing, I feel like I want to write to you, as I feel and believe it will be of some interest to you to hear from our church meetings.

Our beloved brother, Elder W. Lively, preached at our church last Thursday night; there was great interest manifested then. And on Saturday night, Sunday and Sunday night we had our esteemed brother, Elder Lee Hanks, with us. I never saw more of the Spirit of Christ and the love of God manifested among brethren and sisters in all my life. There were ten accessions to the church at this meeting, and one last third Sunday, which made eleven in

all to be baptized. Seven were baptized Sunday morning, four to be baptized next Sunday week, if the Lord wills.

O! how it made my poor heart leap for joy to see the little lambs flocking to the fold, telling what great things the Lord had done for them. I feel like we have more material yet that is fitted for the building. O. that the blessed Lord may give them strength to discharge their duty, and turn their backs to the world and seek after better things! May the blessings of God rest upon Zion everywhere.

Yours in afflictions,

MRS. E. F. WORTHY.

REMARKS.—We are certainly rejoiced in spirit that a time of refreshing has come from the presence of the Lord to the church at Bethel in Phenix, Lee County, Ala. This church is under the pastoral charge of our young brother, Elder W. M. Bullard, who was ordained sometime last year to the full work of the ministry.

W. M. M.

SELECTIONS.

HERESY.

“What to do with heresy?” is a subject that is being discussed in some of the papers. The only thing to do with it is to reject it with emphasis, and to so teach the truth that people will be freed from all danger of heresy. A curious notion seems to pervade some people that somehow or in some way heresy is sacred, that the man who condemns heresy is somehow to blame, and that it is a sign of breadth and progress to be very kindly affectioned towards heresy. A falsehood has no rights that anybody is bound to respect. Truth alone is sacred. Let us love the truth and hate error. There is no danger of loving truth too well, or of hating error too intensely. We read of the heavenly city (Rev. xxii. 15), “For without are dogs, and sorcerers, and whoremongers, and murderers, and whosoever loveth and maketh a lie.” We have no more right to love a lie than we have to make one. The man who loves heresy in religion (for every heresy is a lie about God) is classed with “whoremongers and murderers.” Let no tenderness be shown to heresy. No man can really love truth without hating heresy, since a love of the true necessarily involves a hatred of the false.

While heresy is to be hated, heretics are to be loved. We should seek earnestly and kindly to save them from their heresy by giving them the truth. But if the heretic prove obstinate, if he be devoted to his heresy, he is to be rejected. The Holy Spirit tells us (Titus iii. 10), “A man that is an heretic, after the first and second admonition reject.” Again the Holy Spirit, speaking of the orthodox faith, says (2 John x. 11): “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God-speed is a partaker of his evil deeds.”

We have not been discussing what is heresy, but how heresy, recognized as such, should be regarded. Many of the most precious truths have been regarded by many people as heresies. What is orthodoxy and what is heresy must be determined by the Bible. Orthodoxy is to be loved, cherished and advocated, while heresy is to be hated, banished, and opposed. Men can compromise interest and

policies, but they must not compromise truth. Truth brooks no contradiction and endures no stain. It is the truth that makes us free, and to give it up for the sake of heresy, is not progress, but decay. One hears many sneers and flings at the "heresy-hunters," and no man hates another as the heretic hates the "heresy-hunter." We have observed this so long that when we hear a man rail out against "heresy-hunters" we immediately have a suspicion that he is cherishing some heresy he does not wish exposed. Let us all be truth-hunters and heresy-haters.—Western Recorder.

HOMEWARDS!

Dropping down the troubled river
 To the tranquil, tranquil shore;
 Dropping down the misty river,
 Time's willow-shaded river,
 To the spring-embosomed shore;
 Where the sweet light shineth ever,
 And the sun goes down no more.
 O wondrous, wondrous shore!

Dropping down the winding river,
 To the wide and welcome sea;
 Dropping down the narrow river,
 Man's weary, wayward river,
 To the blue and ample sea;
 Where no tempest wrecketh ever,
 Where the sky is fair and free;
 O joyous, joyous sea!

Dropping down the noisy river
 To our peaceful, peaceful home;
 Dropping down the turbid river,
 Earth's bustling, crowded river,
 To our gentle, gentle home;
 Where the rough roar riseth never,
 And the vexings cannot come;
 O loved and longed for home!

Dropping down the eddying river,
 With a Helmsman true and tried,
 Dropping down the stormy river,
 Mortality's dark river,
 With a sure and Heavenly guide;
 Even Him, who to deliver
 Men from death, was crucified—
 O Helmsman, true and tried!

Dropping down the rapid river
 To the dear and deathless land;
 Dropping down the well-known river,
 Life's swollen and rushing river,
 To the resurrection land;
 Where the living live forever,
 And the dead have joined the band;
 O fair and blessed land!

—*Horatius Bonar.*

OBITUARIES.

Lack of space *compels* us to request our subscribers to try to express, within about two hundred words, their accounts of the lives and deaths of friends, if they wish us to publish the notices in THE MESSENGER.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

IRBY BATCHELOR.

By request, I send a notice of the death of our beloved brother, Irby Batchelor, who died Feb. 14, 1898, 65 years of age. He was a deaf mute, but God, who has all power in heaven and earth and in all deep places, could as effectually call brother Irby as those blessed with the sense of hearing. Our God never tries to accomplish anything, but He speaks and it is finished; and thus He called brother Irby, made manifest to him the great love wherewith He had loved him and given His only begotten Son to die that he might live. And, as all God's children should, he glorified God by following His Son through the liquid grave the first Sunday in September, 1882, after which time he lived a consistent member of Crooked Creek church, often rejoicing in the hope of the glory of God, and having no confidence in the flesh. He would often express his hope and fond anticipation of a blissful immortality when done with this world of suffering, and we have evidence to believe he is now at rest with Jesus his Elder Brother, never more to sorrow or suffer, but to enjoy the fullness of what he here had the foretaste of.

To the brethren and relatives we would say, Weep not, for our loss is his eternal gain: and we too must very soon (if we are blessed as we believe brother Irby was) lay aside our armor, to battle no more, but to unite with the church triumphant, where there will be no more parting, but we shall be one happy family with no more fear of separation. Then we can give perfect praise unto God forever and ever.

JOSEPH HUDSON.

MRS. MARY J. BURRUS.

Mary J. Burrus, aged 71 years, 1 month, and 23 days, died February 16, 1898, at the home of her son, J. E. Burrus, Coryell County, Texas. Her maiden name was Hodges, born in Surry County, N. C. Was married to Miley Burrus in her 18th year; joined Franklin church, of Primitive Baptist faith, about the year 1872; emigrated to Arkansas about 1884; thence to Coryell County, Texas, in January, 1891.

Sister Burrus first transferred her membership to Enon Church, Arkansas, thence to Salem, Oglesby, Texas, in May, 1895, and died in full fellowship of that body of Primitive Baptists.

Sister Burrus was totally blind for eight years previous to her death; yet the love of truth and the cause of our blessed Saviour filled her soul to overflowing at times, and she feasted upon that manna from above, and loved to meet in the congregation with the dear brethren and sisters to worship in love and sincerity; and though naturally blind, this great misfortune, no doubt, enabled

her to approach nearer her dear Saviour than many, oh yes, very many of the saints who are more abundantly blessed in this life. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Yours in much love and hope of eternal life,

J. W. NORTON.

Oglesby, Texas.

MRS. AMANDA BLAIR.

Amanda Blair was born April 10, 1826, married to Thomas Blair July 31, 1845, and died at the residence of her son, brother J. O. Blair, in Winston County, Ala., August 19, 1897. She was born and raised in the State of Georgia. To her was born eight children, five of whom still live. Grandma Blair (as she was called during all my acquaintance with her) never joined any order of people, but was a strong believer with the Primitive Baptists. She died as she had lived, quietly and peacefully. She always assigned unworthiness as the reason why she never joined the church. She was buried at the burying ground of Corinth Primitive Baptist church, in said county. The writer tried to speak words of comfort to the sorrowing relatives and friends, sang a hymn and tried to pray, after which her remains were laid away to wait till God shall bid her rise. We believe that our loss is her eternal gain; then let us not mourn as those who have no hope.

W. A. BURNS.

Nesmith, Ala.

MRS. E. M. BARTLETT.

Sister E. M. Bartlett, wife of Elder G. M. Bartlett, was born sometime in the year 1819, joined the Primitive Baptist church in her young days, before she was married, lived a faithful and worthy member until her death, which took place on the 5th day of September, 1897, at the residence of her daughter and son-in-law, Dr. Humphries, in Cullman County, Ala., and was buried the next day at the burying ground of New Hope Primitive Baptist church in said county, the writer trying to speak words of comfort to the sorrowing relatives and friends, singing a hymn and going to prayer as best we could, when her remains were laid away to await the final resurrection, when her mortal shall put on immortality. Till then let us be patient, and bear our sorrow, for no doubt that which causes us sorrow is to her great joy.

W. A. BURNS.

W. T. WADE.

Brother William Taylor Wade was born the 18th day of November, 1860, in the State of Georgia, joined the Primitive Baptist Church at New Hope, Cullman County, Ala., on Saturday before the first Sunday in June, 1896, and was baptized Sunday morning, the writer officiating, and lived a worthy and devoted member of said church until December 27, 1897, when he fell asleep in the arms of Jesus. He died of typhoid fever, at his own home in said county, and was buried 29th of same month at New Hope Church, the writer officiating in talking, reading, singing, and prayer as best we could. I was with brother Wade a great deal after he joined

the church, and knew that I loved him, but did not know how much I loved him till I saw him dead. If he was not a child of God, I don't think I am one, or that I ever saw one. Therefore, if I am one, I feel sure that we, with all the redeemed of the Lord, will meet on the sunny shores of sweet deliverance, where we will not have to part any more. He left a father and mother in old age, and a wife and six children, five single, one married, all except the one married looking to him for support. His father and mother and wife are members of the same church he was. Dear brethren and sisters who may read this, remember them in your prayers.

W. A. BURNS.

JOHN LANGLEY.

John Langly, son of brother W. T. and sister S. A. Langly, was born September 2, 1878, in Georgia, and died December 29, 1897, and was buried on the 31st day of the same month at the burying place of New Hope Primitive Baptist Church, in Cullman County, Ala., Elder G. M. Bartlett making a good talk, and singing, and praying. Johnny (as he was called by the family) never made any public profession, but from his good, orderly way of conducting himself, we believe he bore to some extent the fruits of grace, therefore we hope to meet him in a better land than this, where typhoid fever (of which he died) and no other sickness can ever come.

W. A. BURNS.

MRS. HESTER ANN EWELL.

Mrs. Hester Ann Ewell, daughter of Isom and Celia Ballard, was born near Hamilton, Martin County, N. C., May 27, 1830, and died at her home in Williamston, N. C., April 8, 1898, in the sixty-eighth year of her age, and on the next day her remains were interred in the Public Cemetery of Williamston. She was married to Joshua L. Ewell January 23, 1854; of their five children, only one survives her—Philander, now living in Warrenton, N. C. Sister Ewell was baptized, with four others, in Roanoke River, by my father, Elder C. B. Hassell, into the fellowship of Skewarkey Primitive Baptist Church, near Williamston, August 12, 1877. Her life was quiet, orderly, and consistent. She was true and humble, kind and gentle, respected and beloved, and faithful in all the relations of life. She was a strong believer in the doctrine of salvation by grace, and greatly enjoyed the preaching of the gospel, and took a delight in attending her church meetings and prayer-meetings, and had the latter at her own home. The last place to which she ever went was her church meeting at Skewarkey, Saturday, February 12. The next day she was paralyzed, and was confined to her bed for nearly eight weeks. She had the best medical attention and the most tender and faithful nursing by day and by night, but she kept growing worse. Her sufferings were great, but she endured them without a murmur. Her mind and heart and tongue dwelt upon the Scriptures. During the first part of her illness she cried earnestly and continually to the Lord for mercy; and during the latter part, having in her spirit found the Divine mercy, she kept exclaiming, "Bless the Lord, O my soul, and all that is within me bless His holy name!" "I want to praise the Lord! O help me praise the Lord!" And many times did she think of and repeat those precious words of the holy prophet, which she had already realized in part and was soon to realize in full—"The ransomed of the Lord shall return, and come

to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. xxxv. 10). We feel assured that our dear sister has, through Divine grace, entered into the holy and endless rest and joy of her Lord.

SYLVESTER HASSELL.

INFORMATION DESIRED.

I very much desire to obtain some information in regard to Elder Michael Swain and his wife, Christian Swain, who lived somewhere in North Carolina about 1820, and who belonged to a Baptist church on or near Deep River. Two of their children died in North Carolina, and three moved to Indiana. One of the latter, a daughter, joined the Regular (or Old School) Baptist Church at Tangier, Parke County, Ind., and upon her death last November left a good portion of her property to her church. It is now claimed by those contesting the will, that the church which she joined does not hold the same faith and practice as the church to which her parents belonged, and I wish to correspond with some brother who knows about the church of which her father and mother were members, and for which her father preached, so that I can get the articles of faith of that church.

(Eld.) J. N. DALBY.

Mount Meridian, Putnam County, Indiana.

WANTED.

Mrs. A. B. Cole, Little River, Baldwin County, Alabama, desires to get a copy of the "Gospel Messenger" containing the portrait of her father, Elder J. M. C. Robertson, and a sketch of his life.

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Vol. 20.

No. 7.

THE GOSPEL MESSENGER.

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Williamston, North Carolina.



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The Gospel Messenger.

JULY, 1898.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 20.

WILLIAMSTON, N. C., JULY, 1898.

No. 7.

WE GLORY IN TRIBULATION ALSO.

.. Within this leaf, to every eye
So little worth, doth hidden lie
Most rare and subtile fragrancy.
Wouldst thou its secret strength unbind?
Crush it, and thou shalt perfume find
Sweet as Arabia's spicy wind.

In this dull stone so poor, and bare
Of shape or luster, patient care
Will find for thee a jewel rare!
But first must skilful hands essay,
With file and flint, to clear away
The film which hides its fire from day.

This leaf! This stone! It is thy heart;
It must be crushed by pain and smart,
It must be cleansed by sorrow's art,
Ere it will yield a fragrance sweet,
Ere it will shine a jewel meet
To lay before thy dear Lord's feet."

IN A QUANDARY.

[From the Apostolic-Primitive Baptist.]

I see from reading the "Apostolic-Primitive Baptist," that the editorial staff of that paper endorses Brethren Hassell and Oliphant in their exegesis of their Bible doctrine of Predestination. I have also read from private correspondence of Elder John Perkins that he fully endorses the same. Elder T. S. Dalton is in full accord with all of you, as he endorses the same and says that our people have always believed it just that way; and I, only a little tad though, coincide with all of you, in the way those brethren have presented it. Now, as we all agree on this high mystery of predestination, and that these cautious brethren not having any axe to

grind, have cautiously handled this intricate subject to the satisfaction of all concerned—do you not feel, my dear brethren, that you all ought to meet together and ask each other's pardon for falling out, one with another, for wrangling over a point of doctrine that you are all agreed upon, all believe? Meet, brethren, and make it up, in Christian love, and greet one another with an holy kiss, and stop all this confusion.

Common or time salvation, you are all agreed on this also, if you only knew it. You have thought for some time that you were not together on the subject of predestination: you were, however, but did not know it, until our dear brethren Hassell and Oliphant opened up the Scriptures to the satisfaction of all of you. Now, you see clearly that you all believe it alike. Just so with the common, or time salvation. You all believe the Bible, I know, and so do I, and I feel just like giving you a few of the many Scriptures bearing on this important point; and if we will give full credit to what the Bible says, I am sure that all of you will agree that our happiness and enjoyment, as Christians, as children of God, in this world of sin and trouble depends greatly upon our obedience to the divine commands.

* * * * *

Now brethren, all of you, do you believe the Scriptures? If so, you are all together on this important point of practice. Then, if you are together in both doctrine and practice, please tell us in what respect you differ? Is it because some of you think that the others excel you in presenting these precious truths? We all know it, for the Bible says it, that "Jealousy is as cruel as the grave." This is what the Bible says, and I believe it with all my heart; do you? I do not say that any of you are jealous, of course not; I could not accuse you of that at all; but I am in a quandary, and cannot, for my life, see how it is that you all believe the same things and yet live at daggers' points, and will not be reconciled. Do you ever visit each other, and pray with and for one another? Have you ever confessed your wrongs one to another; or do any of you do wrong? Have you read the eighteenth chapter of Matthew lately? I have read of people who had forgotten

that they were purged from their old sins. Now purge out this old leaven of bitterness and hatred, that the new leaven of brotherly kindness and Christian love may have room to spread all over everyone of you, so that each of you can esteem each other as better than himself. I know that it takes a whole lot of God's love, sometimes, to humble our pride, and make us see ourselves as we are. This is the way that God sees us, just as we are. If all of our righteousness is as filthy rags, as compared with His righteousness, how do you suppose that our unrighteousness appears to Him? He told Moses to speak to the rock, but in the anger he smote it, and for this one disobedience Moses was not permitted to enter into the promised land. He tells us to live in peace among ourselves, and to not let the sun go down on our wrath. Brethren, how many times has the sun gone down since you have been at loggerheads with each other? "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Speak not evil one of another, brethren." James iv. i. 11. Now, all of you, put this in your pipes and smoke it. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man (with evil). But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished (gratifying our lust by the overt act, doing that which we ought not), bringeth forth death." James i. 13, 14, 15. "Do not err, my beloved brethren." James i. 16. Now, let us not say that all of it comes of the other fellow. But let us, each of us, examine ourselves, for none of us are perfect.

Now, my dear brethren, the foregoing is written from deep impressions riveted on my mind from reading what each of you have said and written to others; and what I have said, I have said in love to all of you, desiring peace among the family of God. You all know me, and you know that I love you, and not you but everyone that is begotten of God, and therefore feel an abiding interest in the peace and welfare of our beloved Zion. Then, let each one of us "Let brotherly love continue."

Let us not hinder it. "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James iii. 2. Let him that is perfect cast the first stone. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with an holy kiss." 2d Cor. xiii. 11, 12.

P. J. HOWARD.

Benton, Illinois.

Musella, Georgia, May 2, 1898.

DEAR ELDER MITCHELL:—I am almost sure you have forgotten me, as I was only a child when you saw me last, but though there have been many changes of things since, I still have you in remembrance as to how you then looked and talked.

I am the youngest daughter of J. A. Childs, who still lives at Butler, Georgia. I feel to ask you to pray for me, for my sins and imperfections seem to rise up before me, so that I often fear I am no Christian; and if not, what shall I do, and where shall I go? I know we are told to go to Jesus and call on the Lord in the day of trouble, and He will deliver us, and I believe this, if I could only go to Him; but this it seems I cannot do, for I have tried to pray, and it seems to me I cannot. O, do pray for me, that the Lord may give that sweet peace of soul that none but He can give. I feel like this is more than I deserve, but it seems that without it I cannot live.

Dear Brother, I know that you will wonder why I have written you such a letter as this, but while in my distress, my mind went out to you, and I thought it may be that the Lord would give you a spirit of prayer for me. I have written you many letters in my life, but thinking they were so imperfect, I would burn them all up without sending. I have had a home with the Baptists for nearly seven years, but often fear I have no business there. I hope you can understand my poor feelings and pray for me.

MRS. E. C. BLASINGAME.

Reply.—Yes, indeed, dear child of grace, I am thankful to the Lord that I do understand your “poor feelings,” for I have myself so often had the same during my pilgrimage of the last fifty or sixty years, and like yourself and many others. I have said in my heart, “All these things are against me.”

O how foolish and ignorant we poor creatures often are! And how little do we know of God or of His manner of dealing with us to show us our utter dependence upon Him and our need of that eternal salvation that He has provided in Jesus! You, my sister, no doubt feel much of the time to be an outcast in the land of Israel, or as one that is ready to perish in the land of bondage, but, notwithstanding all this, you are greatly blessed of the Lord, for He hath said, “Blessed are they that mourn; for they shall be comforted.” They that mourn are blessed of the Lord, else they would never mourn over a feeling sense of their sinful nature. They are alive unto God and godliness, and therefore they hate sin and mourn over it. I know that many of God’s dear children under affliction and trials of faith become impatient. They desire relief to come speedily, and like some of the ancient saints, they cry, “Make haste, O Lord, unto my help.”

But while we thus cry and are thus brought into fellowship with the ancient people of God, let us remember that we “have need of patience,” and should not “cast away our confidence” in God’s word of promise because of these trials.

You say you desire to go to Jesus and to trust in Him for help, but you cannot. But did you ever think that good old Job had somewhat the same experience on this point that you have had. He had the same desire and said, “Oh that I knew where I might find Him; that I might come even to His seat! But He “hideth Himself * * that I cannot see Him. But He knoweth the way that I take, and when He hath tried me, I shall come forth as gold.” Job. xxiii. 3, 9, 10.

I am too infirm to write you as I would desire upon this great subject of salvation through the merits of our Lord Jesus. But I will say, in conclusion, as an aged preacher once said, that “No sinner will ever be eter-

nally lost and banished from God that feels himself to be bad enough to be saved entirely by the grace and mercy of God." And I will here add that "No sinner ever felt thus unless he is first made alive and born of the Spirit." And you, dear sister, bear these marks of a child of God, and though you now have sorrow, be of good cheer, for the Lord will turn your sorrow into joy in His own time and way. W. M. M.

Carrollton, Georgia, March 28, 1898.

DEAR BROTHER HASSELL:—Enclosed you will find a check for three dollars, which will pay for "The Messenger" for myself and Henry Barron to December, 1898, and S. J. Brown to November, 1898. I do not know that I have any legitimate excuse for my neglect (for the last three months I have been reading "The Messenger" on a credit), only I have become old and feeble, and writing has become very irksome to me. I greatly enjoy reading "The Messenger." I read many communications that I consider worth to me a year's subscription; in fact, that is the price I put upon all old Brother Mitchell's communications. I have heard Brother Mitchell preach three times, and have read his editorials ever since "The Messenger" had an existence, and I now say that from the stand or from "The Messenger" I have never heard a word from him that I did not heartily endorse. I can say the same for very near all the brethren who write in "The Messenger."

I was reading Brother H. J. Redd's communication in the present number, and I was forcibly impressed with his sound scriptural advice concerning the ordination of ministers. I hope it will be sanctified to the good of our people in this country.

There are Brother J. H. Purefoy, Brother Avery, and Brother Henderson. My prayer is that God in His goodness and mercy would spare their lives to comfort and build up His people. I assure them that they have a warm place in my heart, with many other brethren, too tedious to mention. I would particularly mention Brother Mitchell's communication on "Laying up in Store," page 117, March number; it looks like if our

people would read it with a prayerful heart it surely would put a check to so much covetousness. I have been there myself, but thanks be to God, I have been made able and willing to cut loose from the world and all its glittering allurements.

I was born February 8th, 1819; consequently I am seventy-nine years old. I have been wonderfully blessed all through these many years. It pleased the Lord, as I hope, in the year 1839, to show me what a wretched, undone, and lost sinner I was. My heart seemed to be nothing but a sink of sin, corruption, and vanity. I went bowed down (under a load of sin and condemnation) many days. At His good time He relieved me of those troubles, and left within me a longing desire to follow Him in the way. Accordingly, on the third Saturday in February, 1842, I became a member of the Primitive Baptist church at old Concord, Carroll County, Georgia. I have never regretted the step I then took, but have regretted many times that I have not been a better man.

Amidst all my dark and gloomy hours my mind reverts to the year 1839, when everything seems as clear to my mind as when it happened. I have been blessed in many ways. God gave me one of the best of women for a helpmeet. Unto us have been born thirteen children, four dead, nine living, six of them Primitive Baptists. We have ten great-grandchildren. Thank God, we are both enjoying good health to-day. We ask an interest in the prayers of all who read "The Messenger."

I subscribe myself a poor old sinner,

GILBERT COLE.

LIFE INSURANCE.

DEAR BROTHER HASSELL:—Some time in June, 1897, I received a letter from a brother at a distance requesting a reply as to the propriety of Primitive Baptists' taking life insurance policies, and requesting also that if it was wrong to do so, to refer him to some Scriptures condemning it.

I wrote the brother immediately, and after waiting about two months, he returned my letter with a request

for its publication. But, as it was written as a private letter, I do not think it necessary to give more than a brief extract or two for publication, which I do as follows:

“Dear Brother: Your letter is at hand, and I will reply at once, by saying that I have even regarded it as improper for me to take a life insurance policy; and the longer I live, and the more I see and hear and know about these sugar-coated snares, the more fully I am confirmed in the opinion that Primitive Baptists should let life insurance severely alone. It is, and will be, a source of strife, discontent, and trouble in churches as long as it is kept up by their members.

“But you ask me for some Scripture to condemn it. There is no mention made of life insurance in the Bible, but to my mind the principle is condemned in a general way in many portions of the Word. For instance, the Apostle speaks of a certain class of brethren who fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition, but he does not specify by name any one of these ‘foolish and hurtful lusts.’ He tells us the love of money, and the covetous desire of some brethren to obtain it, have caused them to be led away, tempted and snared to such extent as not only to ‘err from the faith’ of the gospel, but had also, as a consequence, ‘pierced themselves through with many sorrows.’

“You see, my brother, that here are many foolish and hurtful lusts mentioned by the Apostle, but he does not itemize any one of them as ‘life insurance’ or any other hurtful lust. But still they are hurtful lusts of the flesh—lusts of the eye and the pride of life, not of the Father, but of the world. 1 John ii. 16. The words, ‘fall into temptation and a snare,’ in 1 Tim. 6. do not mention any one particular thing as a temptation nor as a snare into which covetous brethren fall. But it is a fall from steadfastness in the faith, and a fall into the foolish temptation and lust to get something for nothing, or at least to take the chance of getting large income from small investments. It is a fall into a foolish and hurtful lust for the accumulation of earthly wealth, even sometimes sacrificing the peace and fellowship of

Christians in the vain and lustful attempt to secure the coveted prize, but miss it at last, and in some instances give it up from financial necessity, even before they die, and thus pierce themselves through with sorrows for having wronged their families and creditors to get money to pay the annual dues, and at last, through necessity or honest conviction of wrong, forfeit their policy and die bankrupt.

"These are indeed hurtful lusts; they hurt the religious standing and influence of brethren who engage in such things, and they hurt churches and cause a general coldness and carnality to prevail wherever such things are practiced. It is astonishing how some will even pervert and misconstrue the Scriptures to get even the shadow of a support to justify life insurance. They quote, 'If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.' 1 Tim. v. 8.

"It is evidently a gross perversion of this text to apply it as an encouragement for obtaining money from life insurance companies after the death of the insured. To the contrary, it teaches brethren the importance of administering to the present necessities of the poor and needy instead of squandering present means with the vain hope of earthly benefits to our families after we are dead."

Having now given an extract from my letter, we hope the brother requesting its publication will be satisfied therewith, and that all who read this article will carefully consider the Scriptures referred to, as well as many other texts, and let us all remember that while there may be many things lawful for us to do without breaking fellowship in the church, all things do not build up or make increase of the body unto the edifying of itself in love. Eph. iv. 16.

W. M. MITCHELL.

A high caste Brahmin who attended the Chicago Exposition has been telling his impressions of the United States to his countrymen. He said he wondered much how in this country ladies and gentlemen with very high notions of modesty and morality can go to the theatre and witness the shameful indecencies which he observed there. Query: Have those who are willing to see indecencies high notions of modesty and morality? Actions speak louder than words.—*Selected.*

SUBMISSION.

The child leans on its parent's breast,
Leaves there its cares, and is at rest;
The bird sits singing by its nest
And tells aloud
His trust in God, and so is blest
'Neath every cloud.

He hath no store, he sows no seed,
Yet sings aloud, and doth not need,
By flowing streams or grassy meads
He sings to shame
Men who forget, in fear of need,
A Father's name.

The heart that trusts forever sings
And feels as borne on eagles' wings;
A well of peace within it springs;
Come good or ill,
What'er to-day, to-morrow brings
It is His will!

—Isaac Williams.

Faith leaps at a bound to the position which reason is long in attaining, but reason according to ability will confirm faith in the position. Keep your faith as simple as possible. Make sure of these things which you know, and do not confuse them with those things which are pure speculation. The essential thought of which we must make sure is expressed by Paul: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."—*Selected*.

In speaking of the choir, the Examiner says: "Unless its renderings of sacred song are something more than a musical performance, its participation in the service of the Lord's house is worse than an impertinence—it is downright sacrilege. * * * We have listened to performances in Baptist churches which were as unintelligible as if rendered in Choctaw, not a single word in solo or chorus being so uttered as to convey a meaning to the ear. This is utterly, inexcusably wrong. Such a travesty upon worship should not be tolerated for an hour."—*Selected*.

The Lord has given me the greatest inalienable riches—His image and likeness. He has given me Himself. What earthly riches do I want after this? What honor? There is no higher honor than to be a Christian and a member of the body of Christ. There is no one richer than the man who always bears Christ and His grace in his heart. "Whom have I in heaven but Thee? And there is none upon earth that I desire in comparison of Thee My flesh and my heart faileth: but God is the strength of my heart and my portion forever." And yet we are greedy, covetous, avaricious, proud, envious. Man! be rich through God; everything comes to you from God.—*Sergieff*.

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
WM. M. MITCHELL, Opelika, Ala. } EDITORS.
J. E. W. HENDERSON, Luverne, Ala. }

Parties desiring to communicate with either of the Editors of the MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER, should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those to whom it is more convenient, can hand or send dues and correspondence for THE MESSENGER to Elder Mitchell, Opelika, Ala., who will take pleasure in serving them.

Elder Henderson will continue to act as General Agent for THE GOSPEL MESSENGER, and remittances may be handed or sent to him by those choosing to do so.

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. iii. 16, 17.

CHURCHES AND ASSOCIATIONS.

I hope that my only desire, in writing upon this subject, is to glorify God and benefit His people; and for the accomplishment of such a purpose, I would, for the sake of the Lord Jesus Christ, the great Head of the church, implore the indispensable guidance of the Holy Spirit in every sentence of this article; and I would utterly renounce, in the consideration of this important subject, every personal, every selfish, and every merely temporal object, and set forth, as far as I can ascertain it, “the truth, the whole truth, and nothing but the truth,” and set it forth in love. Nothing but the truth can glorify God and really and permanently unite and benefit His people; and without the blessed Spirit of love, all our religious profession and teaching are vain.

The Old and New Testament Scriptures, the perfect written word of God, are the only inspired and infallible standard of truth, whether of doctrine or of practice. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may

be perfect, thoroughly furnished unto all good works " (2 Tim. iii. 16, 17). " To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," that is, as I understand, " on the subject of which they are speaking " (Isa. viii. 20); a person may be a child of God, and have much light on one part of the truth, and yet very little or none on another. All true light is from God; and He gives it to us in His word as illuminated by His Spirit in our hearts.

When we search the Scriptures, we find in them abundant evidence of the Divine institution of the church. The Greek word *Ekklesia*., meaning " the called out," the church of God, is used 110 times in the New Testament in reference to the Christian church; and 65 times in the Septuagint or Oldest Greek Version of the Old Testament as the translation of the Hebrew word *Kahal*, the assembly or convocation of Israelites, the congregation of the Lord, from which were excluded the uncircumcised, the unclean, and the mixed multitude, and into which were admitted not only men but also women and children, and the purposes of which assembly were the public worship of God, singing, praying, sacrificing, and the reading and expounding of the Scriptures, the setting forth of the truths, the commandments, the promises, and the threatenings of the God of Israel to His chosen people—cases of discipline, however, were not decided by a vote of the ancient congregation of Israel, but by the immediate interposition of God either by lot or by the mouth of an infallibly inspired prophet. In 18 of the 110 times in which *Ekklesia* occurs in the New Testament, the reference is to the entire body of the elect in heaven and on earth, or what is sometimes called the spiritual or invisible church (as in Eph. i. 22; v. 25, 29; iii. 10, 21; Col. i. 18, 24; Heb. xii. 23); but in the remaining 92 cases the reference is to a special, local, visible society of regenerated human beings, baptized believers in Christ, permanently organized into one body to maintain the public worship of God, and the truths, the ordinances, and the discipline of the gospel—such body being subject, in temporal things, to earthly governments, but in spiritual things not subject to any other authority on earth but only to

Christ, its only Head. It cannot be doubted that the Holy Spirit, who inspired the words of the New Testament, purposely and wisely chose to designate a church of Christ, *not* by the word *Boule* (the Council), the *representative, higher*, senatorial body of the legislature of ancient Athens and other Greek States, but by *Ekklesia*, the popular assembly of *all the free-born and law-abiding citizens*, selected and summoned out of the whole population (of which it formed only a small part), for the purpose of transacting all public business. All the members of the assembly stood on an exact equality with each other, and all questions were decided by a majority of votes, and from such decision there was no appeal to any other authority on earth; nor had the assembly any right to delegate its powers to any person or set of persons or to any other body. The *Ekklesia* met about once a week, and had a chairman or moderator assisted by other officers in preserving order, and a secretary or clerk to record its proceedings, and decided as to the qualifications, the admission, the disciplining, and the exclusion of its members, and passed resolutions and adopted public measures in accordance with the constitution or fundamental laws of the State—its acts in conflict with the constitution were null and void. According to the entire evidence presented in the New Testament, such exactly was the character of each church established by Christ and His apostles. It was composed of a comparatively small part of the population of the town or section where it was located—the members being born ‘rom above, the free and heavenly Jerusalem (Gal. iv. 26; John i. 13; iii. 3, 5), effectively called of God out from the world (Gen. xii. 1—5; 1 Cor. i. 2, 8, 24—31; Rom. i. 7; viii. 29, 30; Rev. xvii. 14), and living in obedience to His commandments (1 Cor. v. 11; vi. 9—11; Rom. vi. 14. 17—23; viii. 1—15; 2 Thess. iii. 6; 1 John iii. 9); and all being brethren and sisters, members of the same family. kings and priests, were on an equality (Matt. xii. 48—50; xxiii. 8; Luke xxii. 24—30; Rev. i. 5, 6); and questions were decided by a majority of votes (Acts vi. 2—6; xiv. 23; 2 Cor. ii. 6; viii. 19—the original word *Cheirotoneo*, to stretch forth the hand in voting, and *ton pleionon*, not “many” but

“the more,” “the majority” showing this fact), and from such decision there was no appeal to any other earthly authority (Matt. xviii. 15—18; 1 Cor. v.), nor is it anywhere intimated that a church had a right to delegate its own power to any person or set of persons or to any other body. The proceedings of a church were decent and orderly, and under the supervision of overseers, pastors, or elders, and helps (1 Cor. xiv. 33, 40; Heb. xiii. 7, 17, 24; Acts xx. 28; 1 Tim. v. 17; iii. 5; 1 Pet. v. 2; 1 Cor. xii 28); and those proceedings were sometimes, if not always, recorded (Acts i., ii., iv., vi., xv.); and each church had the exclusive and final power of receiving, disciplining, excluding, and restoring its members, electing its officers, and transacting all other necessary business (Matt. xviii. 15—18; Acts i. 15—26; vi. 1—6; xiv. 23; Rom. xiv. 1; xvi. 17; 1 Cor. v., 4, 5, 7, 11—13; xvi. 3; 2 Cor. ii. 6—8; 2 Thess. iii. 6); and all the acts of the church not in accordance with the Written Word of God were virtually null and void (Matt. xxiii. 8—12; xvii. 5; John xiii. 13, 14; xvi. 13; 2 Tim. iii. 16, 17; 2 Pet. i. 19—21; 2 Thess. iii. 14; 1 Cor. v. 9; Eph. ii. 20; iv. 11—16; Rev. xxi. 14; xxii. 14). We thus find, in the Scriptures, copious and indisputable evidence of the Divine institution and authority of each local church of Christ as established to-day among Primitive Baptists.

I now take my Bible, which I recognize to be the perfect and complete Written Word of God, the only inspired and infallible document in human literature, the only authoritative standard of faith and practice both for individual believers and for the churches of Christ, and I diligently and faithfully search its sacred pages from beginning to end to find some commandment or example of a modern Baptist Association, an assembly of the messengers of several churches not only for Divine worship and mutual edification, *but also for either directly or indirectly exercising discipline in regard to faith and practice for the churches of which the Association is composed and also for other Associations by means of retaining or dropping such churches from its body or such Associations from its correspondence*, and, though my eternal salvation depended upon it, I am

absolutely unable to find one single commandment or one single example of such a body, any more than I find, in the Scriptures, one single commandment or example of a modern Sunday School or Theological Seminary or money-based Religious Society. I find, in the Old Testament, the *Kahal* or congregation of the Lord, an assembly of the entire church of Israel, under the immediate, miraculous government of God, which met on the Sabbath days and at the National Festivals of the Passover, the Pentecost, and the Tabernacles, for the worship of God, praying, singing, sacrificing, and preaching, but not for the purpose of deciding, by a vote, cases of discipline in regard to faith or practice, such cases being always decided directly by God Himself; and I do not find the word *Kahal* used in the plural—it is “all the congregation” or “the whole congregation” that is always spoken of, there being no intimation that it was composed of different parts sustaining some relation to each other, or that there were several congregations related to each other; it was, thus, utterly unlike the Modern Association, organized to do doctrinal or disciplinary business for its churches or for other Associations. Turning to the New Testament, and thoroughly examining its pages, I still find nothing whatever at all resembling the Modern Baptist Business Association, an assembly of the messengers of several churches, not only to worship God, but also to exercise authority, in matters of faith and practice, over their own churches or over other Associations. The nearest approach that we find to such a body is the Conference of the church at Jerusalem with the messengers of the church at Antioch, described in Acts xv. 1—32. At this meeting there were no messengers of several churches, but the messengers of only one church (that at Antioch) assembling with the whole of another church (that at Jerusalem), including the apostles and elders belonging to the latter church; and the meeting was for one definite purpose, namely, to ascertain the truth or falsehood of a doctrine carried by Judaizing brethren from Jerusalem to Antioch, declaring that circumcision after the manner of Moses was essential to salvation; and the meeting never took place but once; and the decision that circumcision

was not essential to salvation derived all its authority from the inspiration of the apostles present at the meeting; so that nothing can be more certain than that this meeting was not a Modern Baptist Association. In Hebrews x. 25 the inspired writer admonishes us not to forsake the assembling of ourselves together, for the purpose, as shown by the context, of Divine worship and mutual edification—he must refer to church-assemblies as then held, and not to Modern Associations which were unknown until 1653 A. D. “The general assembly and church of the first-born, which are written in heaven” mentioned in Heb. xii. 23, is evidently not a literal and visible but a spiritual and invisible congregation, the whole body of the redeemed. The word *Boule* (the Council), which was used in ancient Greek literature to denote the higher, representative, senatorial body of the legislature of Greek States or Cities, is not one time used in the entire New Testament to denote a body of men, *the Holy Spirit thus distinctly and emphatically condemning the existence of any such a high and proud body or assembly among the humble followers of the meek and lowly Lamb of God, lording it over other believers.* The Lord Jesus Christ is the only Head, the only King and Master of His people. Thus in the entire Scriptures there is not a particle of evidence of a single command or example of a combination of churches forming a Business Body to oversee the faith and practice of those churches, much less of other such Business Bodies or Associations; and the creation of such a Business Body is a human invention and a distinct departure from the ancient landmarks set by the inspired writers of the Scriptures. That person who does not know that an organic union or consolidation of churches for supervising and controlling the faith and practice of the people of God has always been the fruitful source of corruption and oppression, is deplorably ignorant and unqualified to teach others on this subject. The New Testament contains not a single example or intimation of the subordination of a church to any human authority outside of itself, whether popes or diocesan bishops or synods or presbyteries or general assemblies or councils or associations or conventions. It would be disloyalty

to Christ for any church to alienate from herself and delegate to any other person or set of persons the rights and functions which Christ has committed to her. Each apostolic church, as divinely established and guided, and each Baptist church at first presented an insurmountable and indestructible breakwater against the countless tides of error, disorder, strife, and corruption setting in from every quarter; and the individuality and independence of the churches should be the same to-day. Of course the sisterly relations of all true churches involve sisterly obligations. The persons composing them are all members of the same mystical body of Christ, permeated by the same Divine Spirit, and should be sweetly constrained by the same heavenly love to maintain the same strict faith and order of the gospel, to have tender regards for one another's feelings, and to keep the unity of the Spirit in the bond of peace, having one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all (Eph. iv. 1—6).

To an Association of churches for the *simple* purpose of meeting once a year to worship God and to cultivate personal acquaintance and brotherly relations (as Associations were when first established), I can see no real Scriptural objections; all the evil originates from Associations' assuming to have authority, in matters of faith and practice, over their own churches and over other Associations, which assumption is *utterly unscriptural*, and has been proved in experience to be *highly injurious* to the Primitive Baptist cause by *spreading and perpetuating errors and divisions which, if Associations had not assumed such unscriptural authority, would have been only local and transient*. One simple and effectual method of preventing the evils that arise from the unscriptural assumptions of Associations, is for the churches to withdraw from all connection with them, as the Olive church near Opelika, Ala., and other churches have already done, and as every church has the clear, incontestable scriptural right to do. Another method is for each Association to distinctly and emphatically disown the right to exercise any authority, in matters of faith and practice, over their own churches and over other Associations, and, for that purpose, to declare that

if the Association should ever drop any church from its connection or any other Association from its correspondence, such action shall not impair the fellowship of the members of its churches for the members of the church that has been dropped or for the members of the churches of the Association with which correspondence has been discontinued.

A third method (and this is the one which I at present individually prefer, and for which I will give my reasons) is for each Association to adopt a declaration of the kind just mentioned in regard to the dropping of any of its own churches, and to discontinue all formal Associational correspondence, at the same time declaring our hearty love and welcome for all our brethren everywhere, and cordially inviting their loving personal visits not only at our Associations but also at all our meetings. The objections to a continuance of formal correspondence between Associations are numerous and, to my mind, unanswerable. If I understand the meaning of such correspondence, it is an expression of fellowship in doctrine and practice; if it is not such an expression, it is worthless. With such an understanding of its meaning, I will now state the great and sufficient objections to its continuance.

Objections to Formal Associational Correspondence:

1st. It is a human invention only 132 years old, having been started by the Philadelphia Association in 1766; there is nothing like it in the Scriptures, nor in the history of the Baptists for nearly 1,800 years.

2d. It is unnecessary; for if necessary, it would have been enjoined in the Scriptures, and the Baptists could not have done without it for more than seventeen centuries. It is a reflection upon the Divine wisdom to say that machinery unknown in the Scriptures is necessary to the union of the people of God.

3. It is mischievous, as it is a fruitful and powerful means of spreading troubles and divisions from one Association to others, and of making such troubles and divisions perpetual.

4th. It is enslaving, as it subjects the members of the churches of corresponding Associations to the despotism of a few human masters. The people of God are free-

men in Christ Jesus, and should stand fast in their divinely-given liberty, and not be entangled in a yoke of bondage. The Lord Jesus Christ is our only Master and King. He commands His ministers to "go into all the world and preach the gospel to every creature" (Matt. xxviii. 18—20; Mark xvi. 15); but those who make Associations authoritative Business Bodies forbid the ministers of the churches in the Associations with which they correspond to visit and preach among the churches of the Associations with which they have dropped correspondence. The true and faithful servants of Christ should obey God rather than man (Acts iv. 19).

5th. It is unjust, as it makes us apparently responsible for matters beyond our control; we have no vote, no authority, in the decisions of other churches and other Associations than our own, and yet, by formal Associational correspondence, we have to say that their proceedings are sound and orderly.

6th. It is presumptuous, as it takes for granted that we endorse what is preached and practiced among the churches of corresponding Associations, when we have either no or scarcely any knowledge of the facts of the case.

7th. And this objection should be sufficient of itself to do away with this dead and unscriptural formality; it is sometimes, if not often, *actual falsehood, as, by such correspondence, we seem to say that we believe and endorse what we do not at all believe and endorse*—the unscriptural and ruinous theories advocated by some of the ministers in our corresponding Associations, and the disorderly proceedings of some of their churches and Associational meetings.

By declaring that the dropping of a church from an Association shall not impair our fellowship for that church, and by abandoning all formal Associational correspondence. Associations will be scripturally and effectually disarmed of their power to divide the people of God, and they will be reduced to their original scriptural form as merely annual meetings of the saints for Divine worship and mutual edification. *According to my settled conviction, this is now incomparably the most important matter requiring the earnest and prayerful con-*

sideration and the early and decisive action of the Primitive Baptist churches and Associations in the United States. I believe that an immediate return to original apostolic and scriptural simplicity and purity in the relations of our churches to each other, as I have suggested in this article, will conduce more to our real and lasting peace and prosperity than anything else we can possibly do. With the Divine, perfect, and complete inspiration of the Scriptures, the Primitive Baptist cause either stands or falls. If any point of faith or practice can, by human authority, be added to or taken from the Inspired Record, then Primitive Baptist principles are forever swept away. THE FATAL ADMISSION THAT ASSOCIATIONS MAY BE BUSINESS BODIES TO EXERCISE SUPERVISION AND AUTHORITY OVER THEIR CHURCHES AND OVER OTHER ASSOCIATIONS AND MAY THUS PERMANENTLY DIVIDE AND ALIENATE AND EMBITTER AND ARRAY THE CHILDREN OF GOD AGAINST EACH OTHER, OPENS THE FLOOD-GATES TO ALL THE HUMAN INVENTIONS, INSTITUTIONS, ERRORS, AND CORRUPTIONS OF THE RELIGIOUS WORLD. At its session in October, 1896, the Kehukee Association, the oldest and largest Primitive Baptist Association in the world, unanimously declared that "*it would be far better to abandon not only all correspondence but all Associations than to divide the body of Christ.*" I earnestly hope that, if the Kehukee Association is providentially permitted to meet again next October, and if it is decided to continue its sessions, it will put itself on the purest possible scriptural ground, *simply for the glory of God and the good of His people*, and set a worthy example for all its younger sisters to follow if they see proper, by making some such declaration as the following:

"Whereas, we recognize that the Old and New Testament Scriptures are the inspired and infallible oracles of God, and the only authoritative standard of faith and practice; and whereas, we do not find in them a single command or example of an Association of churches as a Business Body exercising authority, in matters of faith and practice, over their churches or over other Associations; therefore,

Resolved, That we utterly disclaim such an unscriptural power, and we hereby declare that, if we should

ever drop one of our churches from our connection, such action shall not impair our fellowship for the members of that church; and that, while, for the sake of scriptural truth and gospel peace and order and freedom, we hereby discontinue all formal correspondence with our sister Associations, we take pleasure in declaring our warm Christian love for all our brethren everywhere, and we affectionately invite them to make loving personal visits to us not only at our Associations but at all our meetings, and we feel that we will give them a heartier welcome hereafter than heretofore."

In 1846 the Kehukee Association, seeing that the unscriptural invention of Circular Letters did more harm than good, abandoned them; and now, seeing that the unscriptural invention of formal Associational correspondence does more harm than good, let her with equal faithfulness and fearlessness, abandon that. She has been corresponding with one-tenth of the Primitive Baptist Associations in the United States; but she equally loves, and would, at her annual sessions, just as heartily welcome her brethren from the other nine-tenths of those Associations; and, in the light of her recent experience, it would certainly seem best for her to make no invidious distinction between her sister Associations, but to treat them all alike, and thus refuse to be a party to either the origination or the perpetuation of divisions among the people of God. Not only is formal Associational correspondence unnecessary, but Modern Associations themselves, unknown in the Scriptures, are not necessary to the peace and union of the churches of the saints; the soundest Strict Baptist churches in England do not have Associations at all.

I believe that, unless the power of Associations over churches is disclaimed, and formal Associational correspondence made harmless or discontinued, Associations themselves will and ought to be abandoned, and that the churches of the saints most faithful to Christ will and should withdraw from all connection with Associations. In the writing of the whole of this article, I am not conscious of any other motive than the glory of God and the good of His people.

S. H.

SOWING SPARINGLY.

He which soweth sparingly shall reap also sparingly. 2 Cor. ix. 6.

In this chapter the Apostle writes to the church at Corinth concerning contributions of their temporal things to relieve the necessities of the poor saints who were in need of food and clothing. And to encourage liberality in this duty he introduces a well-known truth among farmers and gardeners in temporal things, that "he who sows sparingly shall reap also sparingly, and he who soweth bountifully shall reap also bountifully." It is a well-known fact that he who sows but one bushel of wheat, all things else being equal, will not reap as much as he who sows two, five, or ten bushels.

We may learn from this chapter and many other Scriptures that in willingly complying with any duty required by the gospel of Christ, the service is not lost. He who sows reaps, and if he sows liberally he reaps the more in some way. His labor is not lost. He is sure to reap—there is no failure in the crop.

Solomon says, "There is that which scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. xi. 24. If our brethren are in distress, we should feel that it is our distress; we should not be indifferent about it, but should let it be manifest to him that we care for him both by word and deed. We should not let an opportunity pass to do him good. "Say not to thy neighbor, go and come again, and to-morrow I will give thee, when thou hast it by thee." Prov. iii. 28.

We know not what will be on the morrow, or whether it will ever come to us or not, and if it should we know not whether we will have anything to give. The scriptural rule is, "As we have, therefore, opportunity, let us do good to all men, especially unto them who are of the household of faith." Gal. vi. 10.

When there is opportunity to do our brethren good, either in temporal or spiritual things, we should not let the opportunity slip. There is a time to do things so as to have the best results—"a time to sow and a time to reap." But if we let the time and *opportunity* of sow-

ing pass without sowing, the time of reaping will not come to us.

We believe this principle is true also in spiritual things as well as in temporal. "If God has given any of His children spiritual treasure, even in an earthen vessel, it is not that we should withhold it from those in need. The treasure should be scattered, and thus it will be increased. "The liberal soul shall be made fat." One of the qualifications of the gospel ministry is, that he shall be *apt* to teach. That is, his teaching must be at the right time and in the right way. It must be adapted to the conditions and needs of those who are taught. Let not the opportunity pass to do this, for "A word spoken in *due* season, how good is it!" It is a word adapted to the case, and it is at the right time—in due season. It gives comfort, instruction, or reproof to him who needs these things. And it is given at a time, and in a way, that it will do him more good than at any other time. It is a word "*fitly* spoken," it fits the case as to time, manner and matter. It is like apples of gold in pictures of silver." It is not only precious and valuable, but it is pure and brilliant with healthful instruction.

A member of the church or a minister who but seldom or ever reads or meditates upon the Scriptures, but gives himself wholly to things of the world, may be very fruitful for a time in worldly things, but in spiritual things he will be like the field of the slothful, that is all grown over with grass and the stone wall broken down for the wild boar of the forest to enter. He is an easy prey to almost every temptation and lust which, as thorns and nettles, cover the face of the neglected field. Prov. xxiv. 31. He is tempted to gamble or go into some game of chance in futures or in guessing or in the hope of some small outlay to win a big profit by the losses and misfortunes of others. But in many instances his hopes are but a spider's web, in which the greedy spider has caught the wandering fly. But not so with him who sows liberally in ministering to the wants of the saints. This increases the fruits of righteousness and is abundant by many thanksgivings to God, for your "professed *subjection* to the gospel."

W. M. M.

CHRISTIAN WARFARE.

Is there indeed such thing as "Christian warfare?" and if so, what is the nature of it? I affirm that there is a warfare for the children of God, and that they are constantly engaged in it from the time of their spiritual birth until discharged by mortal death. They are armed and equipped by the Holy Spirit for a lifelong term of service under the Royal banner of the King of kings and Lord of lords. Of course this is not a carnal, but a spiritual warfare; and the Apostle says, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." The forces to be met and conquered are formidable, yet not impregnable; they are, namely, the world, the flesh and the Devil; and as a threefold cord is not easily broken, these three confederate foes are by far too strong for successful resistance by the feeble lambs of the fold of Christ, whose strength is not in themselves, but in Him; and therefore they are admonished to be "strong in the Lord and in the power of His might." Eph. vi. 10. The fight is a fight of faith in Christ, and only they which are in Him are subjects of this conflict.

The government enlisting this army is supreme, and sustained by Almighty Power, and there can be no failure in its divine operations; its Sovereign Head has universal dominion, and sways the sceptre of righteousness over the universe. Why, then, should the royal soldiers of the Cross faint or even falter when called to meet the enemy? They have but one general order to obey, and but one weapon to wield in this great warfare.

"Hear ye Him," is the order, and the sword of the Spirit, the word of God, is the weapon. Matt. xvii. 5: Eph. vi. 17. The Christian armor consists of the girdle of truth, the breastplate of righteousness, gospel shoes, the shield of faith and the helmet of salvation. Eph. vi. 17. This armor is of God, not of earthly materials nor of human manufacture; all necessary supplies are in store for the support of the royal army, and kept where and in such manner that the enemy can not cut off or intercept them. Oh! it is a blessed privilege to

be a soldier in this great war, the end of which will be everlasting triumph over every foe and entrance into the enjoyment of heaven's free bounty, a house not made with hands, eternal in the heavens. 2 Cor. v. 1.

The soldiers of this army are all chosen, called out, made whole, washed and cleansed; and, although they must and do fight, in the strength of their great Commander, through many a fierce conflict on the terrestrial battlefield, and, although they must finally succumb to mortal death, the last enemy that shall be destroyed (1 Cor. xv. 26), yet when the roll shall be called on the eternal shore, not one will be missing to shout the praises of God who giveth us the victory through our Lord Jesus Christ. 1 Cor. xv. 57.

“Courage, my soul, thy bitter cross
In every trial here
Shall bear thee to thy heaven above,
But shall not enter there.”

This warfare differs from carnal strife. The soldiers are not required nor even allowed to use carnal weapons, nor seek to avenge themselves on their adversaries. They are required to be bold and courageous, but not rash or violent. They are to love their fellow creatures, though they be their enemies, yet they may hate those that hate God, not with a fleshly, vindictive spirit, but with perfect hatred. Psa. cxxxix. 21. God Himself hates all workers of iniquity (Psa. v. 5); and those that love the Lord hate evil, and hate every false way (Psa. xcvi. 10 and cxix. 104, 128). Such hatred is influenced by the Divine Spirit, and never leads to sin and violence.

The rules and regulations that govern in this warfare are so complete and perfect that nothing is necessary to victory save obedience to the voice of our great Commander: the power is His and the glory is His, and the victory is ours, not as our own achievement, but as a gift through Jesus Christ our Saviour. But while the battle is the Lord's, and He is able to fight it alone without our aid, yet He is pleased to have us exercised in the conflict, and to fight as valiant soldiers under His banner of love, that we may learn of Him and of His mighty power to conquer the enemy of our souls, which is proven to be too strong for us. He controls with power

and wisdom, both on the land and on the sea; both in the army and the navy; yea, in heaven above and earth beneath. With such a Leader, the soldiers of the Cross may fight in full confidence of a glorious victory.

J. E. W. H.

QUESTIONS AND ANSWERS.

1—Q. What is the meaning of the title “The Lord of Sabaoth?” A. This phrase occurs twice in the King James Version of the Bible—in Rom. ix. 29 and James v. 4. Sabaoth is a Hebrew word and means armies or hosts; and the phrase “The Lord of Sabaoth or Hosts” occurs 282 times in the Old Testament. The Sabaoth includes both the starry and the angelic hosts (Deut. iv. 19; 1 Kings xxii. 19). The title of God as “The Lord of Hosts” shows His supreme and absolute power over all the objects and forces of the universe, of which He is the sole Creator and Upholder.

2—Q. Why did God love Jacob but hate Esau (Rom. ix. 13)? A. The reason of God’s distinguishing, electing love of His people is nowhere revealed in the Scriptures, and therefore no human being in the present life knows that reason. Paul declares that it is deep and unsearchable (Rom. xi. 33—36); and, in reference to this mysterious subject, our adorable Saviour and perfect Exemplar exclaimed, “Even so, Father, for so it seemed good in Thy sight” (Matt. xi. 25—27). Nature, history, and Scripture, all similarly demonstrate the absolute sovereignty of God in creation, in providence, and in redemption; our finite and sinful and darkened minds cannot understand this profound and comprehensive truth; but the children of God know that, whether they can understand the operations of their Heavenly Father or not, “He is righteous in all His ways, and holy in all His works” (Psalm xcvi. 2; cxlv. 17). In regard to His sinful creatures, whom He does not compel or even tempt to sin, but who inexcusably sin of their own will (Rom. i. 18—32; ii. 1—16; James i. 13—17), and all of whom He might justly consign to everlasting perdition (Rom. iii. 9—20; v. 12; vi. 23; 1 John

i. 8), He has a perfect right to leave some to go on in their sins to eternal death, and to show to others His grace or undeserved mercy by giving them eternal life. His salvation of the elect does not do the non-elect any harm. The natural, national, and temporal circumstances of Jacob and Esau and their respective descendants alluded to in Gen. xxv. 22, 23 and Mal. i. 2—5, are, as shown by the entire connection and Epistle, referred to by the Apostle Paul, in Rom. ix. 10—16, as illustrations of spiritual, individual, and eternal realities. The Scriptures plainly and repeatedly declare that God does not love or save us because of our good works, for all our righteousnesses are as filthy rags (Rom. ix. 11; iii. 20; Gal. ii. 21; Eph. ii. 1—10; 2 Tim. i. 9; Titus iii. 5; Isa. i. 5, 6; lxiv. 6; Psalm xiv. 2, 3; Eccles. vii. 20; 1 John i. 8.)

3—Q. What is meant by “the daily sacrifice,” and when was it “taken away” (Dan. viii. 11; xi. 31; xii. 11)? A. The two lambs of the first year, one in the morning and the other in the evening, sacrificed upon the altar of burnt-offerings in the Tabernacle and the Temple (Exod. xxix. 38, 39). This sacrifice was taken away or abolished in 167 B. C. by Antiochus IV., (surnamed Epiphanes, the Illustrious, but nicknamed Epimanes, the Insane), the King of Syria, the Antichrist of the Old Testament, who made the most determined attempt to exterminate the Divine religion of the Jews and substitute for it the pagan religion of the Greeks, and who died three years afterwards of a most horrible and loathsome disease, eaten alive with worms, emitting an intolerable odor, and acknowledging that his illness was sent upon him by the God of Israel for his abominable sacrilege. The daily sacrifice was restored by Judas Maccabæus B. C. 164. The prophecy that the Messiah or Christ should cause the sacrifice and oblation, that is, all the ceremonial law, to cease (Dan. ix. 27) was virtually fulfilled at the crucifixion of Christ, A. D. 30, and literally fulfilled at the destruction of Jerusalem by Titus, the Roman general, A. D. 70 (Heb. viii. and x.) Since this last event the Jews have offered no sacrifices, and have no priests, although they have rabbis or teachers.

4—Q. What is the meaning of Gal. iii. 19? A. The Apostle Paul having said that the law does not justify, nor give the heavenly inheritance, asks what was its purpose; and replies that it was not contrary to the covenant of the promise, or the gospel, but that it was subsequently and temporarily added to it as a needful preparatory discipline to convict men of their sinfulness and their need of a Saviour and to point them to Christ as the only Saviour from sin, the true, promised Seed of Abraham, and in whom and by whose atoning death and justifying resurrection the elect of all nations were to be blessed and saved eternally. And while the gospel, the covenant of mercy, the dispensation of righteousness and life, was given directly by God to Abraham and all his spiritual seed in him, the law, the covenant of works, the dispensation of condemnation and death, was, in order to express distance, sternness, and alienation, given by angels, representing God, in smoke and flame and thunder and lightning and earthquake and trumpet and voice (Exod. xix. 16—20; xx. 18—21; Deut. xxxiii. 2; Psalm lxxviii. 17; Acts vii. 53; Heb. ii. 2, 3), and by Moses, representing Israel (Exod. xx. 21; Deut. v. 5; John i. 17).

5—Q. Does the atonement of Christ cover all the sins that the elect commit before and after regeneration? A. The atonement of Christ is the only real, efficacious satisfaction that has ever been made to Divine justice for any sin; and the very slightest sin not covered by that atonement will certainly sink the perpetrator to everlasting perdition. The sacrifices of clean and unblemished animals in the Old Testament dispensation had no real efficacy in the removal of sin, but were only types and shadows of the atoning death of the spotless Son of God, who by Himself purged our sins, and by His one offering perfected forever them that are sanctified (Heb. i. 1—3; ix.; x.); and the New Testament does not give the least intimation that, since the atoning death of Christ, any other real sacrifice for sin has ever been or will ever be made. All sin is the transgression of the law, and deserves the penalty of death, and therefore requires the same atonement (1 John iii. 4; Ezek. xviii. 4, 20). God laid on Christ the iniquity

of all His sheep, the transgression of His people, and made His soul an offering for sin, and He bore the sin of many (Isa. liii.). His blood was shed for many for the remission of sins (Matt. xxvi. 28). As the Lamb of God, He took away the sin of the world (John i. 29). By His obedience many were made righteous (Rom. v. 19). He, who knew no sin, was made sin for us, that we might be made the righteousness of God in Him (2 Cor. v. 21). He gave Himself for us that He might redeem us from all iniquity (Titus ii. 14). His blood cleanses us from all sin (1 John i. 7). By the will of God we are sanctified through the offering of the body of Jesus Christ once for all; and where, in the New Covenant, God puts His laws in the minds and hearts of His people, and says that He will remember their sins and iniquities no more, there is no more offering for sin (Heb. x. 10—18). Christ loves us, and washes us from our sins in His own blood, and makes us kings and priests unto God (Rev. i. 5, 6). To say that the elect must and can atone, by their sufferings, for their own sins committed after regeneration, belies the word of God which I have thus abundantly quoted; stains the holiness of God by representing Him as accepting an imperfect offering; dishonors the sacrifice of Christ as insufficient to save His people from all their sins; and degrades the Primitive Baptist doctrine far below ordinary Arminianism to the lowest depths of Roman Catholicism, which dares to represent the penance and purgatorial punishment of guilty sinners as more efficacious for their salvation than the atoning death of the holy Son of God. According to my understanding, this is one of the worst errors that have appeared among the Baptists for a hundred years. The atonement of Christ is the central and chief fact of Christianity; and the denial of the perfect sufficiency of the atonement of Christ to satisfy Divine justice for all the sins of all the elect is the overthrow of the entire system of Christianity, and a return to the midnight darkness of heathenism. This recent and most lamentable error arose from an attempt to explain Matt. xii. 22—37 and Mark iii. 22—30 and Luke xii. 10 by Heb. x. 26—31. As I have repeatedly shown in "The Gospel Messenger," nothing

but an ignorance that is unqualified to teach can say that *blasphemy* is sin in general—it is a special sin, the *sin of evil speech*, and not of evil action, and, as proved by the Scriptures just cited, was committed, not by the disciples of Christ, but by His inveterate, malignant, diabolical enemies, the Pharisees, whom He calls, in that connection, a generation of vipers, having evil hearts and therefore speaking evil things, calling the Holy Ghost an unclean spirit, and He declares that they would never be forgiven for it, and He does not at all intimate that they could themselves ever atone for this unpardonable sin by anything that they could ever do or suffer. As for Heb. x. 26—39, as explained by Heb. vi. 4—20 and Heb. x. 1—23 and the whole Epistle and the entire Scriptures, and as understood by all the ablest Baptist and Protestant students of the Scriptures up to the present century, the reference of the Apostle in this passage is to the *professed* but not the *real* people of God, who were not born of the Spirit of God, but only enlightened in their heads and not their hearts, having only an intellectual knowledge of the truth (as the false teachers in 2 Pet. ii), and their wilful sinning or falling away was an apostacy from their profession, a renunciation of Christ for Moses, a rejection of the gospel for the law, a drawing back unto perdition, and the Apostle declares tht such apostates, disregarding and despising the only real sacrifice for sin that ever has been or ever will be made, render their salvation impossible, and will be lost forever (Heb. vi. 4—8; x. 26—31, 39).

6—Q. What does the year of Jubilee represent in the gospel system? A. The Hebrew word Jubilee means a clear, full, strong, joyful blast of a trumpet. The Year of Jubilee (Lev. xxv.), among the ancient Israelites, was every pentecostal or fiftieth year (that is, after every seven weeks of years), from their entrance into Canaan, or from the providential allotment of the Promised Land to the tribes and families of Israel, as described in the book of Joshua. And this acceptable or favorable or delightful year was ushered in at the close of the Day of Atonement (at sunset), the tenth day of the seventh month of the Jewish year (about the first of October), by the loud, glad blasts of the Jubilee trum-

pets all over the land of Canaan, proclaiming to every Israelite, but to no one else, that, in consequence of the typical atonement just made, not at all by themselves, but alone by their High-Priest for the expiation of their sins (Lev. xvi.; xxiii. 26—32), every Israelitish slave and prisoner should be set free, and every Israelite should return to the home and inheritance of his fathers, freed from all debts and encumbrances. Both they and the land were the Lord's; and He had in the beginning freely given them their land, and He provided, by the ordinance of the Jubilee year, that the land should always be theirs—that it could not be permanently alienated from them by the cunning or oppression of another or by their own mismanagement. And during the Jubilee year, as during the Sabbatical years, they were not to cultivate their land, but the owners were to share with the servants and the strangers all the spontaneous produce of the land, including all the fruits growing on it. The Lord promised to specially bless the increase of the previous year, so that there should be a plenty of food during the Jubilee year, and there would be abundant opportunities of befriending one another and of attending on His service. The Jubilee was a wise and merciful Divine restraint upon the selfishness, worldliness, covetousness, and extravagance of ancient Israel, a periodical equalizer of their property, alike preventing extreme wealth and extreme poverty, a persuasion to brotherly kindness, and a reminder that both themselves and all they possessed belonged to the Lord and should be devoted to His service. It symbolized the ideas of faith, hope, and love, home, equality, freedom, rest, peace, and joy, and the hearty and thankful adoration of God, the Author of our being and of all our mercies. As shown by Isa. lxi. and Luke iv. 16—21, the Jubilee was a type of all spiritual blessings resulting to the people of God from the atonement of the Lord Jesus Christ—freedom from the guilt and power of sin, rest, home, peace, safety, and plenty in Christ, an equal share of all the promises with all His people, faith, hope, and love, and joy, and the precious privileges of the sweet and blessed service of our Heavenly Father. And the Jubilee proves that these rich spiritual bless-

ings are inalienable, and that, in the morning of the resurrection, our bodies shall be recovered from the power of the grave, and shall be spiritualized and immortalized, and our purified spirits shall resume possession of these former homes, and then in perfect holiness and happiness and love and peace and rest we shall, with our Divine Saviour and Elder Brother, enter into the fulness of the everlasting inheritance prepared for us in the purpose of our Heavenly Father from the foundation of the world (1 Cor. xv. ; Rom. viii. 14—23; Eph. i. 13, 14; 1 Thess. iv. 13—18; 1 Pet. i. 1—5; Matt. xxv. 31—46; Isa. xxxv. 10; Rev. vii., xxi., xxii.). The blast of the Jubilee trumpet was a type of the preaching of the gospel of Christ clearly, fully, strongly, and joyfully to all spiritual Israelites, all the ransomed of the Lord, to whom He has given eternal life as manifested by the hearing ear, the seeing eye, and the understanding heart.

S. H.

EXTRACTS.

Ehren, Ala., April 19, 1898.

Elder S. Hassell—

I feel thankful that I am spared to remit for your truly valuable publication, so full of knowledge and comfort to its patrons. I send herewith enclosed \$3—\$1 for my "Messenger" and \$2 to pay for those who are not able to subscribe. Brother A. J. Coleman was with us on the third Sabbath of this month, and still shows the light of his deep knowledge, and for one 83 years of age is a remarkable specimen of those who enjoy long life, and shed light and knowledge wherever they go. He is a Christian of lovable character. I should be delighted to have you visit our country and preach for us.

My prayer is that you may have long life to send forth the principles of the "Messenger" to a dying world.

Yours, I hope, in Christ,

MRS. J. CLANTON.

Wesson, Ark., April 6, 1898.

Elder S. Hassell—

I send you \$1 to pay for the "Gospel Messenger" this year. It is a great comfort to me to read it. I often shed tears of joy when I read it, to think what wonderful work the good Lord has done for His children. Brother Warren Bullard, the pastor of the church in Phenix, Ala., was deacon of the church when I came out here.

Your unworthy sister, if one at all,

SALLIE BYERS.

Manassas, Ga., April 28, 1898.

Elder S. Hassell—

DEAR BROTHER: I send you the dues for the "Messenger." I am well pleased with the "Messenger." I think it gets better and better, especially the editorials. I would be glad that the Baptists everywhere would take it, pay for it, and read it carefully together with their Bibles. Pray for me and mine. May the good Lord bless you and yours.

As ever, your loving brother, as I hope, in the faith of Christ,
 BAZIL JONES.

Milner, Pike County, Ga., March 16, 1898.

Elder S. Hassell—

DEAR BROTHER: Enclosed you will find \$1 to pay for the "Messenger" this year. I intended to respond sooner, but I was taken very sick and could not attend to it. I want the "Messenger" as long as the Lord blesses me with anything to pay for it. It is all the preaching I have had this year. In my sixteen years of afflictions I feel that the Lord has wonderfully blessed me. I often feel like the Lord has forgotten me, but He never forgets us. We are so mindful of the things of this world that we do not take much time to think on the goodness of God. The Lord says He will never leave nor forsake us. These words have in my greatest troubles and trials come to me with sweet relief. The Lord often comforts us in our great afflictions. O! may the good Lord bless you and enable you to carry on the good work of editing the "Messenger."

Your unworthy sister,

MRS. J. W. WILLIS.

Cove, N. C., April 11, 1898.

Elder S. Hassell—

DEAR FRIEND: I enclose \$2, for which please send "Gospel Messenger" to Mrs. W. R. Hinnant, Newbern, N. C., and renew my subscription for 1898. We consider the "Gospel Messenger" one of the ablest religious papers published, and feel that it ought to be taken by all lovers of the truth, especially by the Primitive Baptists. I believe its doctrines are the same advocated by the prophets and apostles in the Old and New Testaments, and I rejoice that God in His infinite wisdom has seen fit to give to its readers such a worthy and competent editor. I would be glad if you would express your views on sanctification as some claim it—living a sinless and perfect life here on earth. My idea of true religion consists not in self-righteousness, but in self-condemnation; not in self-perfection, but in feeling our imperfection; not in boasting of our good works, but in good deeds, an humble spirit, a contrite heart, an upright walk, and a godly conversation.

Yours very truly,

JARRATT WHITE.

REMARKS:—The Scriptures are perfectly plain on this subject. "There is not a just man upon earth, that doeth good and sinneth not" (Eccles. vii. 20). "If we say that we have no sin we deceive ourselves, and the truth is not in us" (1 John i. 8). "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. lxiv. 6). "There is none good but one, that is God" (Matt. xix. 17). "There is none righteous, no, not one" (Rom. iii. 10). S. H.

Summitville, Tenn., April 25, 1898.

Elder S. Hassell—

DEAR BROTHER IN THE LORD: I have neglected to renew my subscription for the "Messenger." You will find enclosed \$1 for the "Gospel Messenger" this year (1898). We like the contents of the "Messenger," and think it ought to be circulated more among brethren and sisters. Every family ought to have it for their children to read. We have a great deal of trashy literature in the world to-day. In this age of the world the truth is not much sought for. Remember me at the throne of grace.

Your brother in Christ, I trust,

I. ABNER YELL.

SELECTIONS.

TYPICAL PERSONS.

I. Christ and Adam compared.

The Almighty Creator had now finished the universal frame of nature. He saw the heavens shining in all their glory; He beheld the earth smiling in all her beauty; the sea was stocked with fish; the air with fowls; the field with beasts. But still the master-piece was wanting, a creature endowed with reason; of upright stature; and qualified at once to rule over the rest of creation and correspond with his Creator.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul." Thus far we are told by the Hebrew lawgiver. And we are further informed by the great Apostle of the Gentiles, that this first man, whose name was Adam, was the type or figure of "Him that was to come." For aught we know, it might not so much as enter into the heart of Adam to conceive of this divine mystery; and Moses himself, the inspired penman of that truly ancient and authentic history, might not, perhaps advert to it. But since God hath revealed it to us by His Spirit, let us notice where the resemblance lies of the first to the second Adam; which we shall obviously find whether we view him as the first man, the first father, the first husband, or the first covenant head. And let us learn to contemplate the glory of that illustrious Person, who was so early typified; while we admire the depth of God's foreknowledge, in ordering matters so, that the history of the first man, who was of the earth, and earthly, was the prophecy of the Second Man, who is the Lord from heaven.

To begin with the creation of our general ancestor. Adam was the first man in the world of nature, who being formed out of the dust of the ground, by the immediate hand of his Creator, was without father and without mother, and in a sense peculiar to himself, is called *the Son of God*. He was also a creature perfectly new, to whom there was nothing like and nothing equal among all the visible works of God; for his person, consisting of a visible body, and an invisible soul, was made after the image and in the likeness of God, which chiefly consists in knowledge, righteousness, and holiness. Now, surely it is not difficult to perceive that all these characters exactly agree to the Second Man, who is the first born among many brethren in the world of grace; without father as man; with-

out mother as God. His body was formed (not indeed of the dust of the ground, but in a manner equally unexampled and miraculous) of the virgin's substance, by the immediate power of God; and as soon as a reasonable soul was united to it, in the womb of the virgin, both were, that very moment, assumed into the divine person of the Son; wherefore, in all propriety, that Holy Thing which was born of her, was called the Son of God; or, to use the expression of an Old Testament prophet, was "a new thing created in the earth." In the man Christ Jesus is found more of the divine likeness than all the saints, than all the holy angels can dare to boast. "For which of them have been called at any time, the brightness of the Father's glory, and the express image of His person? or to which of them has He said, Thou art My Son, this day I have begotten Thee?" Adam, indeed, might resemble his Creator, as the image on the coin resembles the king upon the throne; but Jesus Christ resembles God, as the prince and heir to the crown resembles his royal father, being not only like him, but of the same nature and substance with him. And though in shadowing forth the constitution of Immanuel's person all similitudes must be infinitely defective, yet the union of Adam's soul and body is perhaps the best natural emblem of it we can expect to find. Nor does it seem unlawful for us to assist our conception of this high mystery by this natural union, inasmuch as the Holy Ghost Himself, in the Scriptures of the New Testament, seems to allude to it, when He calls His humanity *the flesh*, and His divinity *the Spirit*. In the former He was manifested, in the latter He was justified. In the one He was put to death, and in the other He was quickened. If the constitution of the first Adam's person was an incomprehensible mystery in nature, the constitution of the Second Adam's person was no less an incomprehensible mystery of grace.

As Adam was the first man that God created, so he was the first father and progenitor of all other men, who are everyone born into his image as they come into the world of nature, and breathe the vital air. Just so from Jesus Christ, the everlasting Father, all who come into the world of grace derive their spiritual being; His image they bear, and from Him "the whole family in heaven and earth is named." Though here also there is a considerable disparity betwixt the earthly man and the Heavenly Adam. The first man is not the immediate, but the remote father of our flesh; for "one generation goes, and another comes." But Jesus Christ is the immediate Father of all His saints, who in every age receive from Him the light of life, as the silver moon, and all the sparkling stars, receive their light immediately from the sun, the glorious fountain of the day. "The first Adam," as Moses relates, "was made a living soul," that he might convey a natural life to them who had not received it; but "the Second Adam was made a quickening Spirit," to impart a spiritual life to those who were dead in trespasses and sins; and at the resurrection of the just to quicken also their mortal bodies. "For as in Adam all die, so in Christ shall all be made alive."

Once more: Adam was the first lord and king of the world. "Being made a little lower than the angels, he was crowned with glory and honor: He had dominion over the works of God's hands, and all things were put under his feet, all sheep and oxen, the beasts of the field and whatsoever passeth through the paths of the seas." But alas! the dominion of this lord of the inferior creation was short lived; for being in honor he continueth not. Nevertheless, in the person of Jesus Christ, God-man, the primeval sovereignty of the

human nature is most amply restored; for He is made "head over all things unto His body the church, both in the heights and depths." The jurisdiction of Adam, though wide, was not universal; but the kingdom of Jesus Christ ruleth over all. He can, if He pleases, extinguish the stars and the sun, which shine by His permission; and "of His government and peace there shall be no end."

Now let us come to the marriage of our great progenitor. God saw that it was not good for man to be alone; He casts him into a deep sleep; opens his side; takes from him a rib; by His creative powers forms a woman of it; closes the wound, presents the newly-formed creature to her husband, who being awaked, knew what was done unto him, and with wonder acknowledged this last and best gift of heaven, to be bone of his bone and flesh of his flesh.

"For this cause," says the sacred historian, "shall man leave his father and mother and cleave unto his wife." Now, may we be allowed to allegorize this real history? Does not the Apostle seem to say, that this is spoken of Christ and the church? Let us modestly pursue the allegory a little. The second Adam, that he might give life and being to His beloved spouse, the church, the mother of all that are truly living, was content to sleep the sleep of death. This sleep of death was not the effect of nature, for He died not of old age or sickness, but He was voluntarily cast into it, and was delivered, by the determinate counsel and foreknowledge of God, to be crucified and slain. His side was opened with a spear, and from the gaping wound came water and blood, "that he might sanctify, and cleanse, and present to Himself a glorious church, not having spot or wrinkle, or any such thing." By this sleep of death into which He was cast, he becomes at once her husband and her father; for she is a part of Himself, of His body, of His flesh, and of His bones. When He awaked at His resurrection, His wounds were healed; He found Himself a glorious conqueror; He saw of the travail of His soul, and was satisfied. He acknowledges the relation and betroths her to Himself forever in loving kindness, in mercies, and in faithfulness. A bloody spouse was the church to Thee, O dying Redeemer! So matchless was His love He left His Father and His mother to cleave to His unworthy bride—left His Father in heaven, when He came from thence into this lower world, and continued to be forsaken for a season—left His mother on earth, when He ascended on high as the Captain of salvation. He left the blessed virgin that bare Him, to provide for herself; He left the church of the Jews, although His mother-church, that He might cleave unto the Gentile church gathered out of all nations. Lastly, Adam was the first covenant-head and public representative. It is true the hints of this transaction are but sparingly given in the book of Genesis. However, the truth of it is clearly evinced from the tenor of divine revelation; and it is evident that before the law was given by Moses, a law was given to Adam, because death reigned from Adam to Moses, and there behooved to be a law by which this death did reign. For, as the inspired Apostle argues, with the greatest force of reason, "Sin is not imputed where there is no law." Was there then a law before the covenant of Sinai? It was surely none other but the law of works, which God gave to the first man; in whom, as their covenant-head, his posterity were either to stand or fall. Full well we know the doleful event. "But as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." The first Adam, through pride, disobeyed the most easy precept; and the Last Adam obeyed beyond the most difficult commandment. The first Adam, being a man,

affected to be as God; the Second Adam, being God, was found in fashion as a man. The first Adam was assaulted by the Devil in paradise, and was overcome; the Second Adam was tempted in the wilderness by the same malicious spirit, but He was a conqueror. The first Adam, breaking the law in one point, was guilty of all; the Last Adam, observing it in every point, did magnify and make it honorable. The moment we become the children of Adam by natural generation, we die for a sin which we could not personally commit; the moment we become the children of Christ by regeneration, we are made alive by the righteousness which we could not actually work out. In Adam we are condemned for one sin; but in Christ we are justified from innumerable offences. In the first book of the Bible we have a melancholy relation, how the first Adam was so far from being able to transmit life and happiness to his posterity, or to give them to eat of the tree of life, that himself was driven out from the terrestrial paradise, and debarred from all access to that sacramental tree; but in the last book of the sacred oracles, we are presented with a view of the Second Adam, in a far more glorious place than that happy garden, and hearing Him declare from His own mouth, "To him that overcometh, I will give to eat of the tree of life that is in the midst of the paradise of God."

Forever blessed be the glorious name of God, that what the first Adam did not keep, the Second Adam hath amply restored to us; "For as in Adam sin hath reigned unto death; so grace hath reigned through righteousness unto eternal life, by Jesus Christ our Lord;" who is not only come that "we might have life, but that we might have it more abundantly."—Grace and Truth, by Wm. McEwen, of Scotland, 1735—1762.

REST FOR THE WEARY.

There is a calm for those who weep,
A rest for weary pilgrims found;
They softly lie, and sweetly sleep
Low in the ground.

OBITUARIES.

Lack of space *compels* us to request our subscribers to try to express, within about two hundred words, their accounts of the lives and deaths of friends, if they wish us to publish the notices in THE MESSENGER.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

MRS. LUCY BUTLER.

My dear old grandmother. Mrs. Lucy Butler, was born in Georgia in 1807, and died at the home of her oldest daughter, Mrs. B. A. Jowers, Dec. 2, 1897, in her ninety-first year. Her maiden name was Boon. She was married to Martin Butler in 1827, which union was blessed with thirteen children, of whom ten still live, three sons having died in the late war between the States. Her husband preceded her to the grave several years, having died in 1883. He was a pious and orderly Primitive Baptist, and a man that everybody thought well of.

Grandmother joined the Primitive Baptists about the year 1839 or '40, and lived a consistent and devoted member up to her death. She was indeed a woman of many noble traits of character. As wife, mother, neighbor, church-member, she was full measure. She was a woman that went far and near to relieve suffering humanity, and there is a host of women in this country that hold her in grateful remembrance. She received a fall in 1895 that rendered her almost helpless the last two years of her life; and on the 29th of September, 1897, she suffered a stroke of paralysis, and lay speechless and helpless sixty-three days, in a manner without food or medicine.

This noted woman has over two hundred direct descendants living. She was the mother-in-law of the late Elder Benjamin Jowers, a notice of whose death appeared in the "Messenger" in 1890. There could be volumes written of her virtues and many noble deeds of benevolence and charity; but suffice it to say that a good and noble woman is gone. Peace to her ashes.

Written by her grandson,

B. M. JOWERS.

MRS. ANN M. McGINTY.

With a heart full of sorrow and deep affliction, I write to inform our relatives, brethren, and sisters of the death of our dear mother, Mrs. Ann M. McGinty, who died at her home near Riverview, Chambers County, Ala., Feb. 5, 1898, sixty-eight years o'd less twenty-six days. She was the daughter of Levin and Pene ope Moore. She was born in Jones County, Ga., in the year 1830, and in early life moved with her parents to Chambers County, Ala.; and on the eleventh day of April, 1846, she was married to W. P. McGinty, and to this union were born eleven children, nine of whom, with her aged husband, mourn her death.

She was a faithful and true wife, a kind and good mother, always ready to administer to the wants of her family. She was a great sufferer for a number of years, but bore her afflictions with great fortitude. She was a strong believer in the doctrine of salvation by grace, having joined the Primitive Baptist church at Ephesus, Chambers County, Ala., in the year 1846, which church sustains a great loss.

"Dearest mother, thou hast left us;
Here our loss we deeply feel;
But 'tis God that hath bereft us—
He can all our sorrows heal.

Yet again we hope to meet thee
When the day of life is fled,
And in heaven with joy to greet thee
Where no farewell tear is shed."

J. M. McGINTY.

MRS. NANCY F. McCRARY.

Sister Nancy Frances McCrary, nee Miss Cox, wife of William McCrary, was born Jan. 12, 1823, married 2d day of May, 1839, joined the Primitive Baptist church at Upatoie, being baptized by Elder Nathan Bussey. She died at her home near Geneva, Ga., the 9th day of Feb., 1898, in the 75th year of her age. She is survived by several children and grandchildren.

Sister McCrary was no ordinary woman in point of intellect, char-

acter, firmness, and devotion to principle. She had a clear perception of right, and firmness to abide by it in the face of all opposition, which strengthened her rather than diminished her devotion to it. When she once made up her mind about a matter, in business or religion, she acted on her convictions, displaying more executive ability than any other woman of my acquaintance. When the membership of old Upatoie became so small, that they could no longer keep up church meetings, she kept the house, until it was moved and rebuilt near Talbotton, where large congregations assemble and much interest is manifested. The writer had an appointment there a very few days before she died, and although the weather was extremely bad, cold and rainy, Sister McCrary came about seven miles to be at the appointment.

Her death was sudden and very unexpected to the family, but not to her. While at the funeral of a friend a few days before she was stricken down very suddenly, the Spirit said to her, "Be ye ready," and she was impressed that it meant she was next. In speaking of it she frequently said, "I am willing, ready, and waiting, only waiting to be called home where sin and sorrow are unknown." Thus died this noble woman. Her funeral was largely attended, for her worth was generally known, and her death was a great loss to her church, family, and the community where she had lived so long.

H. BUSSEY.

Ty Ty, Ga., May 11, 1898.

My very Dear Brother: Please state in the "Messenger," for the benefit of our South Georgia brethren, and also for the benefit of home-seeking brethren and friends scattered abroad, that we have a good "poor man's" country, a thin population, and lands cheap. Those contemplating emigrating, please write me at Ty Ty, Worth Co., Ga., and I will cheerfully afford you all the information you wish, if possible. Drop me a postal card, if you feel interested in moving.

Brother Hassell, we would be glad to have you in our country again. While I have never seen you, yet I feel like I am well acquainted with you. I enjoy the "Messenger," and consider it a great blessing to God's humble poor.

Brother W. W. Williams (my father-in-law) and family send love to you and wish to see you again.

Come to see us, and write soon.

Yours in love,

MORGAN BROWN.

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Mrs Jane George
Rockvale Tenn.

Jan. 1 1897.

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Vol. 20.

No. 8.

THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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AUGUST, 1898.



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The Gospel Messenger.

AUGUST, 1898.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 20. WILLIAMSTON, N. C., AUGUST, 1898. No. 8.

COMFORT BY THE WAY.

I journey through a desert drear and wild,
Yet is my heart by such sweet thoughts beguiled
Of Him on whom I lean—my Strength and Stay—
I can forget the sorrows of the way.

Thoughts of His love! the root of every grace
Which finds in this poor heart a dwelling-place;
The sunshine of my soul, both warm and bright,
And my calm pillow of repose by night.

Thoughts of His glory! on the cross I gaze,
And there behold its sad, yet healing rays;
Beacon of hope! which, lifted up on high,
Illumes with heavenly light the tear-dimmed eye.

Thoughts of His coming! for that joyful day
In patient hope I watch, and wait, and pray;
The dawn draws nigh, the midnight shadows flee,
And what a sunrise will that advent be!

Thus while I journey on, my Lord to meet,
My thoughts and meditations are so sweet
Of Him on whom I lean—my Strength and Stay—
I can forget the sorrows of the way.

[From the Pilgrim's Banner.]

DEAR BROTHER HANKS:—Another year has come and gone, bringing us thus far to our eternal home. Truly our lives are swifter than a weaver's shuttle. It looks like but yesterday that I began my ministry, and in looking over it I have much to regret in my unfaithfulness in the acquirement of Biblical knowledge. All the time I have been fettered by tradition. Had this fearful hedge been broken I think I would have less to regret, but it does seem that this cloud that has hung so heavily over man will ever continue to pour out its phials of wrath upon him. Of all improvements it seems the church has made the least, in fact, it seems in many respects to have retrograded.

How painful is the thought that a gifted minister like yourself is still necessitated to write to know whether or not it is lawful to throw the ægis of our protection over two of the lost sheep of the house of Israel. And it is equally painful that I am so crippled by carnal prejudice that I am unable to give you a satisfactory answer. In my opinion the Bible would say, take them, but our carnal ritualism would say not. Oh, that all of our churches would follow the example of Mt. Olive church in withdrawing from Associations. Our churches will never have any freedom till this is done, and unless you young men rise to the emergency of duty and withdraw from them, especially in not visiting them, you may expect to spend your lives hampered and fettered, as I have done mine. Of all the vultures that have preyed upon our churches, their direful effects have never equalled the beaks and talons of this monster that has so ruthlessly torn from the churches the rights and privileges that God has given them. You and I are to-night cowering before its screams. You are asking, and I am afraid to answer. I have made up my mind, the Lord helping me, to follow in the wake of Wm. M. Mitchell in withdrawing from Associations. With me he has crowned his hoary head with additional glory. I love him to-night more than ever. He has built for himself the whitest monument in this act that has ever been erected in our church since our division with the Missionaries. It is the example to his brethren to enfranchise the churches. May the Lord bless and magnify it, and grant you and me the faithfulness to imitate it. In my opinion there can be no effectual growth spiritually or numerically, until we are free of this slavery. The more you study my position on our declarations of non-fellowship, the nearer you will come to it. God alone makes and unmakes fellowship, and where He is silent, we had better be.

Lovingly,

WILDE C. CLEVELAND.

Devine, Texas, June 2, 1898.

Elder Sylvester Hassell—

MY DEAR BROTHER: I am well pleased with the able manner in which you conduct "The Messenger," and trust that God may spare you long to teach, feed, and

comfort His people, both in the pulpit and the press. I have just been perusing the February number of "The Gospel Messenger"; and in your comment regarding the action of Mt. Olive church, Lee County, Alabama, you express my sentiments when you say, "I would be rejoiced if every Primitive Baptist church in the United States would put itself on pure Scriptural ground in this matter (regarding Associations) before the rapidly nearing close of this eventful century, and thus terminate the operation of a humanly invented machinery, which has been extensively used to originate, and is now extensively used to perpetuate divisions among the members of the body of Christ. But let each church decide the matter for itself, looking to the Lord and to His word for guidance." Especially do I agree with you in letting "each church decide the matter for itself." While most of the churches in this country (Southwest Texas) do not belong to any Association, with, perhaps, the exception of a very few, we are willing to allow others to decide the matter for themselves; and we are opposed to any declarations of non-fellowship against churches and brethren who wish to continue in them. I notice that in our churches that stand together on the question, and do not belong to any ecclesiastical organization but the church, we are moving along peacefully and quietly, and some of the churches are now, and have been, enjoying fruitful seasons.

My experience and observation have led me to believe that where churches can, without division or breaking fellowship, withdraw, as did the venerable Elder William Mitchell's church from these organizations, it will be better for them. But, above all things, it pains me to see a minority trying to rule a church in forcing it in or out of Associations, or trying to pass non-fellowship resolutions either for or against them.

I think my position is generally known in my own State, though some have misunderstood, and a few have misrepresented me. I am decidedly of the opinion that any officered institution in connection with Christ's church is wholly unauthorized in God's word, and that whatever we may have, that is unauthorized or in principle condemned by God's word, we had best leave off.

But rather than break fellowship with what I believe to be a church of Christ, as a member, I would prefer to forbear and bear with those who might differ from me. I have never aided or assisted anyone, at home or abroad, in trying to produce discord or test fellowship upon the question. I realize my own great imperfections, and fully know that whatever I may say or do is more or less contaminated with sin; if God's people do not bear with my imperfections, I have a hopeless case; and if I depend so much upon their forbearance for a continuation of their love and fellowship for me, I must exercise a great deal of forbearance myself in behalf of others.

Again let me say, may God spare you long and bless you, not only in taking an intelligent view of this matter, but in contending for liberty of conscience and for peace and fellowship everywhere.

Yours in hope,

WILLIAM L. DUBOSE.

Winchester, Kentucky, April 28, 1898.

Elder Sylvester Hassell—

MY DEAR BROTHER IN CHRIST: I have just received and read the May number of "The Gospel Messenger." I look forward to its coming each month as I would to the coming of a dear friend from whom I expected a pleasant entertainment. I have been a reader of it from issuing of the first number, and must say most of the contributors to its pages have been very strengthening to me, so much so that it looks like almost any lover of the truth as it is in Jesus could afford the price of the paper for the benefit derived from reading its pages. I have not written much for its columns, preferring to receive instruction from others who write more to edification than possibly my communications would prove to be.

I am very much interested in the "query box," and hope it will be continued. Glad to know you are blessed with the ability to give such instructive answers. I have thought many times what a difference in the periodicals published by our people—the Primitive Baptists—and those published by other denominations of the different religious societies. I never yet read an expe-

rience of grace, giving the work of the Spirit in the soul by which a sinner is made a child of God, in any publication but those of the Primitive Baptist faith. From this it would seem that the work of regeneration or birth of the Spirit is entirely ignored by all others. This reminds me of a very popular evangelist (by the world) once saying that the first thirteen verses of the third chapter of John he didn't know the meaning of, and there wasn't the living man that did know the meaning of it, when the weakest child of God had the explanation of it in the heart. In this, said "popular evangelist," inadvertently acknowledged two things: that while he professed to be pointing sinners the way to heaven, he did not know the way himself, and what he didn't know no man living did know. How true, "out of thine own mouth shalt thou be judged." Other religious periodicals treat upon the generalities of religion, but Primitive Baptists, the essence of religion. Give me the reality and not the shadow. Let me be the associate of those who have the witness in the heart, and not the mere teachings of it in the head.

May the Lord prosper "The Gospel Messenger," and all our periodicals which endeavor to unfold the rich treasure of divine unction from the Holy One, and thus feed and nourish the dear sheep and lambs of the fold of the dear Saviour, is the prayer of yours to serve in Christ,

JAMES J. GILBERT.

MEMORY—(CONTINUED.)

It would have been well for Israel, God's typical people, had they remembered their sins, and that their worst enemies were those within them, and the same is also true of us. They had hosts of enemies to fight, and tall and mighty giants to encounter, but there were no giants without as dangerous as the giants within them. Their unbelief, and their pride and stubbornness, and their ungodly lusts were taller and mightier giants than were those of Canaan. Sin is an awful enemy within us, hence our greatest striving should be against it, for, having overcome it, we shall find all other enemies to be small and weak—weak in proportion as we overcome.

it; hence we read, "Who is he that shall harm you if ye be followers of that which is good?" Again we read, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isa. xxvi. 3. David in substance declares that the perfectly obedient child of God will fear no evil even when walking through the valley of the shadow of death. Psal. xxiii. Jesus strove against sin until the blood burst through the pores of His skin. He did it all for us, and why will not we strive against it for His sake? God never delivered His people into the hand of the enemy when they obeyed Him, but fought their battles for them; but, when they would sin, He would deliver them into bondage to humble them. Even so He delivers us to the tormentors to humble us, and cause us to "search and try our ways, and turn again to the Lord." Lam. iii. 40. Oh, what an awful thing it is to sin against God! and let us remember that there are no little sins with Him, and that even the least ones we ever commit, turn us from Him and tend to hide His countenance from us, and bring on barrenness and leanness of soul, and make against the prosperity of His church.

"O that day when freed from sinning,
I shall see His lovely face,
Richly clothed in blood-washed linen,
How I'll sing His sovereign grace."

When Israel would get into bondage because of their sins, they seemed to forget their covenant-keeping God, and His promises to deliver them whenever they would seek Him with their whole heart. Therefore they would go on for years, growing weaker and weaker, until their burdens became almost or quite unbearable; then they would remember that God was their Rock and their only Deliverer; and would cry unto Him. On one occasion, when they had been in bondage seven years, because of their sins, and were sorely oppressed by the Midianites until they made dens in the earth, and were greatly impoverished, so that they cried unto the Lord, He sent a prophet unto them to call their sins to their remembrance, and to tell them that it was for their sins that they were thus oppressed. The prophet also brought

to their remembrance the fact of their past deliverances, when they cried unto God, and sought His favors by a complete submission to His will. Judges vi. And is not the same our experience, too? And do we not remember that, when we cried unto God in our deep distress, some Scripture or Scriptures have come rushing into our mind, pointing out to us our sins as the cause of our leanness and barrenness of soul, and our bitter weeping because of our tormenters? We sometimes get strong enough, we think, to withstand our oppressive tormenters, and they seem to have grown to be little and weak; and we imagine ourselves able to withstand them in the future; therefore we grow self-conceited, and self-reliant, and forget that sin will weaken us again as it has done in the past. So we begin to get away from God, until we become as Samson did when he ventured to lay his head in Delilah's lap, until his strength departed from him and he became weak as other men. Then we remember that God is our refuge and strength, a very present help in trouble. Psal. xli. If the reader will turn to and carefully read the 26th chapter of Leviticus and the 107th Psalm, and note the weakness which God has said He will bring upon us for our sins; and will often recall these things so as to remember them, it will, perhaps, prove a great blessing to him. Let us remember that God's promises to deliver His people from trouble were to be secured by a full return unto Him from their sins of commission and omission, the Lord "working in them to will and to do." Their seeking deliverance was all in vain as long as they continued to rebel against known duties. I suppose that Jonah wept and groaned in the whale's belly every hour he was in it: but not until he was humble enough to submit to go to Nineveh, and preach the preaching that God had bidden him, did his cries and prayers contain any sweet incense for God. His groans and prayers were those of a rebel against God, until he made a complete surrender and said, "I will pay that that I have vowed." Then the Lord caused the fish to vomit him up. When Queen Esther would go into the royal presence of the King, Ahasuerus, to petition his majesty for a special favor, she first prepared herself to do so by a three days'

fast from food and drink—God working in her to will and to do. Being thus externally prepared, because she was first internally prepared, she entered his royal presence, with becoming modesty and humility; and when the King saw his meek and lovely Esther standing in his court, ready to petition his favor, his heart yearned over his beautiful bride; and he was heartily willing to grant her request.

We must fast from sin, and all manner of selfishness, and be willing to be nothing for Jesus' sake if we would secure His promised deliverances. The Lord prepare us thus to fast, we humbly pray.

I. J. TAYLOR.

(TO BE CONTINUED.)

CONSIDER.

Consider

The lilies of the field whose bloom is brief;
We are as they;
Like them we fade away,
As doth a leaf.

Consider

The sparrows of the air of small account;
Our God doth view
Whether they fall or mount—
He guards us too.

Consider

The lilies that do neither spin nor toil
Yet are most fair:
What profits all this care
And all this toil?

Consider

The birds that have no barns nor harvest weeks,
God gives them food;
Much more our Father seeks
To do us good.

Professor Hommel, the great archæologist, used to agree with Wellhausen, Harper, and that class of critics in their views of Genesis. The spade has convinced Hommel, and in his latest volume he says: "The monuments speak with no faltering tongue, and already I seem to see signs of the approach of a new era in which men will be able to brush aside the cobweb theories of the so-called 'higher critics' of the Pentateuch, and, leaving such old fashioned errors behind them, attain to a clearer perception of the real facts."—*Selected*.

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
 WM. M. MITCHELL, Opelika, Ala. } EDITORS.
 J. E. W. HENDERSON, Luverne, Ala. }

Parties desiring to communicate with either of the Editors of the MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER, should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those to whom it is more convenient, can hand or send dues and correspondence for THE MESSENGER to Elder Mitchell, Opelika, Ala., who will take pleasure in serving them.

Elder Henderson will continue to act as General Agent for THE GOSPEL MESSENGER, and remittances may be handed or sent to him by those choosing to do so.

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. iii. 16, 17.

THE DIVINE FOREKNOWLEDGE AND PREDESTINATION.

Strifes of persons (condemned in 1 Cor. i. and iii.) and strifes of words (condemned in 1 Tim. vi. 3—5) have been the main causes of divisions among genuine Primitive Baptists; and I am determined that, by the grace of God, THE GOSPEL MESSENGER shall not be a party to either one of these unscriptural, unwise, and ruinous forms of strife, by which the disobedient people of God bite, devour, and consume one another (Gal. v. 12—26). The leading mission of THE GOSPEL MESSENGER is to set forth the *whole* and *pure* truth of the Scriptures in that spirit of love which will not destroy but edify the body of Christ (Eph. iv. 1—16). The motto on the first page of its cover is—“Speaking the Truth in Love” (Eph. iv. 15); and the motto on its first editorial page is—“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. iii. 16, 17). From the bottom of my heart would I ex-

claim, May THE GOSPEL MESSENGER perish before it violates the spirit of either of these Divine Mottoes! I utterly renounce and despise all personal and temporal honor and reward purchased by a denial or perversion of the heavenly and eternal truth of the word of God and by a resulting confusion and division of the children of God. The best friend I have in the world, North, South, East, or West, need not expect me, under any consideration, to use the pages of THE GOSPEL MESSENGER to oppose the principles of eternal truth set forth in THE MESSENGER of July, 1896, or to depart one hair's-breadth from those principles, unless I am convinced from the Scriptures that those principles are erroneous. It is my most earnest and constant desire to understand these principles of the Scriptures more thoroughly, to have them more deeply engrafted in my heart, and more clearly manifested in my life; and I am thoroughly satisfied that I cannot better serve my Creator and my fellow-creatures than by maintaining these principles in all their purity.

The Third Principle of THE GOSPEL MESSENGER is as follows:—"Nothing takes place by chance; but God's foreknowledge, purpose and providence embrace all things, including grace and holiness positively and efficiently, and sin permissively and overrulingly—sin proceeding from the will of the creature, and of which God, who is most holy, is neither the author nor approver, but of which He is the fatherly chastiser in His children, and the righteous punisher in His enemies; the Lord, for the former sins of His people, and to make them more humble, watchful, and prayerful in the future, clouding their sense of His love, bringing temporal judgments upon them, and leaving them for awhile to manifold temptations and the corruptions of their own hearts, and giving over the wicked, for their former sins, to their own lusts and the temptations of the world and the power of Satan, so that they harden themselves under the same circumstances by which God softens the hearts of His people."

If such is not *the pure scriptural truth* in regard to the foreknowledge and the purpose (or predestination) of God, I confess that I am unable to discover or to

state that truth, and I have no reason to believe that any other human being, since the days of the Apostles, has discovered or stated it. Only upon the basis of pure and entire scriptural truth can the people of God be really and permanently united.

In regard to the Divine foreknowledge it is admitted by all professing Christians, except by the Socinians (Unitarians) of the sixteenth century and some Arminians of the nineteenth century, that it embraces all things both physical and mental, both good and evil; but some Primitive Baptists, who are well-grounded in the great fundamental Bible doctrine of the total depravity, the unconditional election, the special redemption, the efficacious call, and the final perseverance of the saints, while they admit that God foreknows all things both good and evil, affirm that His purpose or predestination is only active, positive, and efficient, and therefore embraces only grace and holiness, and they deny that the Divine purpose or predestination is ever passive, negative, or permissive, and that, even in this non-causative or non-preventive sense, it embraces sin; and they maintain that "the endless strife and confusion of the unsound, unwholesome, misunderstood, and mischievous expression 'Absolute Predestination of All Things' would be at once and forever done away with by substituting for it the sound, wholesome, clear, scriptural expression 'God's Absolute Foreknowledge of All Things.' " In a recent letter from a dearly beloved and highly esteemed Primitive Baptist (whose name, State, or section I will not mention), urging this substitution for the purpose of preventing strife and confusion, and objecting to the position, held by the ablest predestinarians that ever lived, that God even permissively predestinated sin, or purposed to suffer sin, he at the same time inconsistently admits that, "so far as God brings evil upon His people and the nations of the earth for the punishment of wickedness that they have committed, He may be said to have predestinated such evil." This evil is often in the form of sinful mistreatment by other human beings, and it cannot be denied that such wickedness is embraced in the permissive purpose of God. Fourteen times do the Scriptures of

infallible truth declare that God suffers, endures, gives up, gives over, delivers up, bears, or leaves men or demons to sin (2 Chron. xxxii. 31; Ps. lxxxii. 12; Mark i. 34; v. 13; Luke iv. 41; viii. 32; Acts ii. 23; vii. 42; xiii. 18; xiv. 16; Rom. i. 24, 26, 28; ix. 22); and though all the creatures in the universe say differently, I would believe the word of God on the subject (Rom. iii. 4; Heb. vi. 18); and our own existence is not more certain than that, if there is only one God, and He is omniscient and unchangeable, and suffers sin in time, *He purposed from eternity to suffer it*, even though extremists on both sides of the predestination controversy deny it, as they do, and thus keep up this unprofitable and interminable strife of words.

It has long been seen and admitted by the ablest minds that "the two great articles of the Divine Foreknowledge and the Divine Predestination are both embarrassed by the selfsame difficulties." As I have said in the Church History (page 485): "If God is omniscient and omnipotent, and existed alone from eternity, and created all things out of nothing, and disposes of all things in His providence, with all the surrounding circumstances, exactly foreknowing all the results, then, certainly, *in one sense*, His foreknowledge of all things is equivalent to His foreordination of all things, including the volitions of His creatures, yet without the slightest degree of sin on His part, as the Most Holy God tempts no one to sin. The sinful carnal mind of fallen darkened rationalism paints this certain truth of nature and Scripture in the most revolting colors, preferring that *senseless and heartless fate or chance* should sit at the helm of the universe; but the regenerated, enlightened, spiritual mind of the child of God incomparably prefers that his *Holy and Heavenly Father* should sit at the helm, and direct and work all things according to the counsel of His own will. The foreknowledge of God is, *in one sense*, so evidently identical with His foreordination that some of the ablest living condition-
alists propose to revolutionize the Arminian theology, and make it consistent with itself by the denial of God's foreknowledge of future contingent events." The foreknowledge imparted to a creature by the Creator may

or may not have something to do with the occurrence of the event; but the foreknowledge of the Creator, who of His own will made all things out of nothing, and who upholds all things, virtually involves the foreordination of all things—that is, of grace and holiness positively and efficiently, and of sin permissively and overrulingly. In accordance with these indisputable truths, the Holy Scriptures, which are the infallible expression of the highest reason as well as of the highest faith, make such statements as the following:—“Then there passed by Midianites, merchantmen; and they (Joseph’s brethren) drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver, and they brought Joseph into Egypt” (Gen. xxxvii. 28). “And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God, and He hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt” (Gen. xlv. 7, 8). “But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive” (Gen. i. 20). “And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said, Thou shalt persuade him, and prevail also; go forth, and do so” (1 Kings xxii. 19—23). “Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is Thy sword, from men which are Thy hand, O Lord, from men of the world, which have their portion of this life” (Ps. xvii. 13, 14). “Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain” (Ps. lxxvi. 10). “The lot is cast into the lap; but the whole disposing thereof is of the Lord” (Prov. xvi. 33). “Oh Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of My wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his

heart think so; but it is in his heart to destroy and cut off nations not a few. It shall come to pass that when the Lord hath performed His whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks" (Isa. x. 5—15). "I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure; calling a ravenous bird from the east, a man that executeth My counsel from a far country; yea I have spoken it, I will also bring it to pass; I have purposed it, I will also do it" (Isa. xlv. 9—11). "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. It pleased the Lord to bruise Him; He hath put Him to grief; when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand" (Isa. liii. 6, 10). "He doeth according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand, or say unto Him, What doest Thou?" (Dan. iv. 34, 35). "Awake, O sword, against My Shepherd, and against the Man that is My Fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered, and I will turn Mine hand upon the little ones" (Zech. viii. 7). "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered" (Matt. x. 29, 30). "Then saith Jesus unto them, All ye shall be offended because of Me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad" (Matt. xxvi. 31). "Behold, the hand of him that betrayeth Me is with Me on the table. And truly the Son of Man goeth as it was determined; but woe unto that man by whom He is betrayed!" (Luke xxii. 22). "Him, being delivered by the determinate (or fixed) counsel (or purpose) and foreknowledge of God, ye have taken and by wicked hands have crucified and slain" (Acts ii. 23). "For of a truth against Thy holy

child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together to do whatsoever Thy hand and Thy counsel determined before (*pro-orizo, predestinated*) to be done" (Acts iv. 27, 28). "And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre" (Acts xiii. 39). "Of Him, and through Him, and to Him, are all things: to whom be glory forever" (Rom. xi. 36). "He worketh all things after the counsel (or purpose) of His own will" (Eph. i. 11). "God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled" (Rev. xvii. 17). These Scriptures prove that God is the Almighty Ruler of the Universe, and that everything that occurs, whether good or evil, is embraced in either His efficient or His permissive purpose; while He is essentially, infinitely, and eternally holy, and does not originate or approve sin, but forbids, threatens, and righteously punishes it, still, for the manifestation of His glory, He suffers, controls, restrains, and overrules sin.

All merely human knowledge is, properly speaking, either simultaneous or subsequent to the thing known. But all Divine knowledge is foreknowledge, and, in the order of time, there is no interval between the foreknowledge and the foreordination (or predestination) of God, for both are alike eternal. In the order of thought, however, Arminians make the predestination of God subsequent to and dependent on His foreknowledge, saying that those who He foreknows will repent and believe and persevere, He predestinates, for that reason, to eternal salvation; while strict predestinarians make the foreknowledge of God, in the order of thought, subsequent to and dependent on His predestination, saying that nothing future is certain and can be foreknown as certain, which He, who controls all things, does not purpose shall be certain, and that God foreknows that His elect people will repent and believe and persevere because He has purposed that they shall do so by His grace and Spirit, and that He foreknows the existence of sin because He has purposed to suffer its occurrence.

The word foreknow (proginosko) or foreknowledge (prognosis) occurs only seven times in the New Testament; in two of these places (Acts xxvi. 5 and 2 Pet. iii. 17), the reference is to man's knowledge; in the other five passages, the reference is to an attribute of God; in three of these five passages (Rom. viii. 29; xi. 2; 1 Pet. i. 2), by the foreknowledge of God is meant, according to the latest and highest scholarship of the world and according to Primitive Baptist doctrine, *His eternal love of His people*, just as the word *knowledge*, in the Scriptures, often means *love* (Exod. ii. 25, margin; Hos. xiii. 5; Amos iii. 2; Nah. i. 7; Matt. vii. 23; xxv. 12; John x. 14, 15, 27; 2 Tim. ii. 19); in the remaining two of these five passages (Acts ii. 23 and 1 Pet. i. 20), the foreknowledge of God cannot be separated from His foreordination—the King James Version, indeed, in the last of these passages (1 Pet. ii. 20) renders the word proginosko *foreordain*.

Humility is the unfailing mark of true wisdom. The wisest men have always been the humblest men. The subjects of the eternity, infinity, and three-oneness of God, and His foreknowledge, predestination, and election, and the incarnation and atonement of Christ, and the regeneration of the soul, and the resurrection of the body, are deep Divine mysteries which finite minds cannot fully explore; it is only the shallowness of men's minds, permitting them to see to the bottom of their own scanty knowledge, that leads them to think they know all about these infinite subjects. If we were not so proud of our poor attainments, but were more wise and humble and Christ-like, we would search the Scriptures more, and beg God to give us more light upon them and more love and forbearance for our brethren who do not see in all points just as we do, and who may be far better and wiser than ourselves. *Of two great practical facts the child of God is thoroughly assured—1st, that sin, which is enmity to God and ruin to man, comes only from the creature, and for it the creature alone is to blame; and 2d, that salvation from sin, in both soul and body, comes only from the electing, redeeming, and renewing love of the Triune God, and for it He alone will receive all the glory. Neither the foreknowledge nor the*

predestination of God gives any creature the slightest excuse for any sin either of commission or of omission.

Another highly important practical lesson, in connection with this matter, for us all to learn is, that, in order to arrive at the pure scriptural truth on any subject, we must take into full consideration ALL that the Scriptures teach on that subject, whether their testimony is in accordance with our traditional or preconceived theories or not—we must not ignore or deny or trivialize ANY PART of the inspired Oracles of God, but remember that “ALL Scripture is given by inspiration of God, and is profitable for doctrine,” etc. As disciples or learners, and as little children, we must sit evermore in spirit at the feet of our Divine Redeemer and Master, the Lord Jesus, as He teaches us in His Holy Word, saying, like the little boy Samuel, “Speak, Lord, for Thy servant heareth” (1 Sam. iii. 9, 10); and then will we receive Divine and heavenly wisdom (James i. 5; iii. 17, 18), and feel near and dear to one another, and speak the same things, and be joined together in the same mind and judgment, and dwell together in loving unity, and be built up together in the one body of Christ, and peace and prosperity will abound in the Zion of our God (1 Cor. i. 10; Eph. iv. 1—16; John xiii. 34, 35; xvii. 20, 21; Ps. cxxxiii.; cxvii.).

MANY BELIEVED ON HIM.—No. 1.

John viii. 30.

There are many believers on the Lord Jesus whose belief is not the result of a saving faith in Jesus as a personal Saviour to them. They seem to have nothing more than a kind of historic or head belief that He was some great teacher sent from God to perform miracles and do some extraordinary things which were not common to be done by men.

A very remarkable instance of this kind of belief is mentioned in 4th chapter of Acts, when a great miracle had been performed in the name of Jesus, and the rulers, elders, and chief priests honestly confessed that “a notable miracle hath been done,” and it is “manifest

to all that dwell at Jerusalem, and we cannot deny it." Acts iv. 16. But what effect did this undeniable truth have upon these noted men? What were the fruits of this kind of belief? Did it cause them to love God? Did it bring forth praise, and honor, and love to the name of Jesus, by whose power this crippled beggar had been made to walk and leap and praise God? No—nothing of this kind of fruit is developed from their forced belief; but to the contrary, that this heavenly truth spread no further, they charge the apostles very pointedly to speak "no more in this name."

It seems evident, therefore, that men may have some kind of belief of the truth itself, and yet not love that truth which they profess to believe, nor love God who is the embodiment and Author of all truth. There is a striking illustration of this recorded in 8th chapter of John. Jesus had been speaking to the Pharisees, and it is said "Many believed on Him." Jesus well knew what kind of believers they were, and, in order to manifest their real character, He pointedly said to those Jews that believed on Him, "If ye continue in My word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free."

These words of Jesus so definitely addressed to them had the effect of developing their true character, and they affirm that they were not, and never had been in bondage. And having known nothing of the servitude of sin nor of the wages which it brings, it was rather insulting to their conceited purity to talk to them of being made free from its bondage or its penalty. So it is with all self-righteous believers whose belief is only historic. Men may believe from the light of nature, of human reason, science, and philosophy; they may believe from the force of their religious training and from the testimony of the letter of the Scriptures, or from the miracles which some have seen performed by Christ and His apostles in His name, but this belief does not spring from the fountain of God's love manifested to them in Christ. Something must be done for the sinner that he cannot do for himself, and something must be revealed to him that flesh and blood cannot make known, else he will never be enabled to say in truth

and verity, "I believe and am sure that Thou art the Christ, the Son of the living God."

In the case of those Jews who are said to have believed on Jesus, they went about to kill Jesus, and He says of them, "My word hath no place in you." And He pointedly denies their boasted claim that God was their Father by telling them, "If God was your Father, ye would love Me." John viii. 37—42.

And now what shall we say to these things? If men have professed to believe on Jesus and have claimed in days past that God was their Father, and yet the healing word of Jesus had no place in them, and the love of God was unknown to them, may it not be so among men till this day? Thousands who claim to believe on Jesus know nothing of His saving power in their own souls. Their fear of God is taught them by the precepts of men, as saith the Lord's prophet. Isa. xxix. 13.

Instead of admitting the claim of those believing Jews, that God was their Father, Christ tells them, "Ye are of your father, the Devil, and the lusts of your father ye will do." John viii. 44. This shows what the will of men is, and especially the will of self-righteous believers. "Devils believe and tremble," but they cannot love God, His truth or His people. The Devil abides not in the truth—it is not his native element and his children are like him, the lusts of their father they will do.

But is it not a startling announcement to say of those who had believed on Jesus, that "Ye are of your father, the Devil"? Paul tells us that "As many as are led by the Spirit of God, they are the sons of God." Rom. viii. 14. And upon the same line of reasoning we may well say that, "As many as are led by the spirit of the Devil, they are children of the Devil." They are characteristically the children of the Devil, and the "lusts of their father they will do." Ever since lust conceived in our mother Eve and our father Adam, and brought forth sin and death, all their posterity have had the same spirit of sinful lusts within them, showing that they are in these particulars children of the Devil. Not that the Devil has any fleshly children, separate and distinct from others of Adam's posterity. All are alike, children of wrath and children of the Devil in their relation to Adam's transgression.

In that one transgression they all transgressed, and in that one man and one sin they all sinned. If, therefore, any one of Adam's posterity became a child of wrath by the disobedience of that one man Adam, so also did all his unborn posterity die and become children of wrath in him. And if by this one man's offense, any one of his descendants become a child of the Devil, do they not all become children of the Devil in the same way? If not thus, how is it? None are children of God or children of the Devil either merely by virtue of their creatureship. In the original creation and formation of man as a living soul, he was not a child of God nor an heir of an incorruptible inheritance in the heaven of eternal glory. Neither was he a child of the Devil. God did not make him either a child of God or a child of the Devil in his original creation.

W. M. M.

WHENCE COMETH OBEDIENCE?

I have more than once had occasion to refer to the words of the Apostle, "I can do all things through Christ, which strengtheneth me." Phil. iv. 13. And whatever brethren may speak or write with regard to rewards of obedience or the sufferings for disobedience, let it always be distinctly remembered that it is only in the strengthening power of the grace of Christ that any one of the true worshippers of God can do anything in the way of obedience that is right and acceptable in His sight.

It seems to us now that the Apostle Paul was exceedingly particular to express himself in very strong terms as to how Gentile worshippers were made obedient "by word and deed." He would not even "dare to speak of any of those things which Christ had not wrought by him to make the Gentiles obedient by word and deed." And if anyone should claim even now that they can render spiritual service and acceptable obedience to God, apart from the strengthening power of the grace of Christ, the holy apostle of Jesus would fear and tremble and stand in such holy awe and reverence before the Lord as to say, "I will not *dare* to speak of

those things which Christ hath not wrought by me." As much as to say, "What I have spoken, done or suffered is not worth mention unless Christ hath wrought it by me, and therefore I will not dare to speak of it."

To speak of our obtaining anything by our personal righteousness or obedience independently of what Christ hath wrought in us by His Spirit and grace, would be to deny Christ before men, and subject ourselves to be denied by Him "before the Father and the holy angels." Well might every child of God say, "I will not dare to speak of those things which Christ hath not wrought by me."

No, my brethren, let us not dare to supplant Christ, nor assume to do that in our own name and in our own strength, which can only be done in the name and by the strength of Christ Jesus strengthening us. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Col. iii. 17.

If by our gospel preaching, admonition, exhortation, and encouragement any subject of saving grace has been made obedient to God by word and by deed and has put on Christ by an open and public profession, all the glory and honor of this great work is due to Him who hath wrought these things by us. It was through mighty signs and wonders and by the power of the Spirit of God that Christ wrought by Paul to make the Gentiles obedient not only in word, but also in deed and in truth. When Christ by His Spirit hath wrought in His ministers to accomplish the obedience of faith, that obedience is something more than a mere wordy profession or mechanical form or ceremony. It is an obedience of faith. It is a work, it is true, but it is a work of faith in Christ Jesus. He hath wrought this faith in us and thereby He hath wrought all our works of obedience in us. The Spirit and principle of obedience to God is first wrought within us by the Spirit and power of the Lord, before we are commanded to work out, or make manifest that without which God hath wrought for us within. "It is God that worketh in you, both to will and to do of His good pleasure."

It is written in Heb. xi. 8 that "By faith * * * Abraham obeyed." "Faith wrought with his works"; and to say that faith wrought, is to say that faith in Christ and in the word and promise of God moves one to obedience both by word and deed. "Without faith it is impossible to please God," and without faith all our so-called works of obedience would be nothing but an empty form, and could not be regarded as an acceptable service to God. The gospel was preached to some, but the word preached did not profit them because not mixed with faith in them that heard it.

When the word preached is not mixed with faith in those who hear, it comes to them only as the words of men, but when mixed with faith, it comes to them, not as the word of man, but as it is in truth, the word of God, which effectually worketh in the true believer to bring forth fruit.

W. M. M.

READ WHOSOEVER WILL, AND WITNESS WHO-
SOEVER CAN, A PART OF MY LIFE AND
EXPERIENCE.

I was born of the flesh in Pike County, Georgia, January 23, 1839. My father, John Dillard Henderson, and my mother, whose maiden name was Sarah Thompson, were born and reared in South Carolina, and were married about the year 1826. They both united with the Baptist church before the division. They moved to the State of Georgia and sojourned there for some years, and thence to Tallapoosa County, Alabama, in the winter of 1845 and 1846. My father, whose example in this particular I have followed, never lived very long at any one place, but, as his occupation was overseeing for slave-owners, moved about from place to place nearly every year. He followed this pursuit for about twenty-one years without accumulating sufficient means to purchase a home, until the year 1849. I was ten years old, and did my first ploughing the same year. I reckon one never forgets his first day at the plow, nor the field, nor the kind of horse he plowed; it is one event that makes a lasting impression on his mind. I was kept at

the plow regularly, every year until 1854, when my only brother, my senior by about eight years, left home to educate himself, and my father's health had failed, and I was left alone to maintain the family, which then consisted of father, mother, an aged aunt, my mother's sister, my five sisters, and myself. At this extremity we were forced to abandon the farm, and resort to other means for support. In the winter of 1854—'55, father moved with his family to Muscogee County, Georgia, and obtained employment for my five sisters and myself in the Columbus Factory, three miles north of the city of Columbus, where they remained until the death of my parents, first, my mother, in 1862, and father in 1868.

In 1856, I was married to Miss Louisiana Murphy, who has been my faithful companion in poverty and affliction until this day, and we are still poor and afflicted; yet God alone knows how rich we may be as heirs of His heavenly Kingdom. We are not without hope.

In 1862 I enlisted in the Confederate army and served a term of three years and three months.

The Lord preserved me and kept me alive amid the sad scenes of death, and on the 11th day of August, 1862, I hope I was "born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." This took place in Gordon County, Georgia, while I was in camp of instruction, three miles east of Calhoun. The precious words so sweetly spoken to my heart then and there, "Thy sins are forgiven," was the beginning of my hope, and still abide with me as a bulwark against despair.

Sin had been my plague, my constant sorrow for two dark and tedious months previous to the dawn of that cloudless day, but those words of power spoken, I trust, by the Holy Spirit, ended the struggle between life and death, and changed the scene from darkness to light, from sorrow to joy and peace.

While at home on fifteen days' furlough, in August, 1863, I joined the Primitive Baptist church at Hopeful, Russell County, Alabama, and was baptized by Elder L. B. Porter, deceased.

After my baptism I returned to the army, where I

suffered in common with my fellow-soldiers until the close of the war, and then, after five weeks' delay at Graniteville, South Carolina, by a spell of typhoid fever, I reached—not my home, for I had no home on earth—but I reached my afflicted and almost entirely destitute wife and three small children in Muscogee County, Georgia, on the 16th of June, 1865. About three weeks later my wife became prostrate and helpless, and has been an invalid ever since. In September of that same year the church of which I had become a member assembled at our tenant abode and received my wife into fellowship, and about one year afterwards she was baptized also by Elder Porter. Soon after the baptism of my wife, I became impressed with a public duty in the cause of our blessed Saviour, but never owned it to the church until 1868, when I began to speak in prayer and talk about the Scriptures. The church at Canaan, Tallapoosa County, Alabama, of which I had then become a member by letter, gave me liberty to exercise what they thought to be a public, spiritual gift, and I have been trying ever since to improve my little talent. In November, 1870, I was ordained or set apart to all the functions of the gospel ministry by order of the church at Mount Olive, Lee County, Alabama, under the hands of Elders W. M. Mitchell, pastor of that church, and C. S. Tate, deceased, who was then a member of that church. The day of my formal ordination was to me the most solemn and impressive day of my life. I have been preaching and serving churches regularly from that day until now, and have seen much labor and travail, and now I often fear that all might have been a woeful mistake. But my course is nearly run, and I shall soon be called hence, either to enjoy the rest that remains to the people of God, or to realize the pangs of despair, from which I am now saved by the hope which began with me as stated above. The question that I would like to solve is, will this little hope end in fruition?

J. E. W. H.

If you would be lovable and loved, be slow to take offense. Others can then feel at ease with you, and it is not often love is given to those in whose presence one is not at ease.—*Selected.*

GOD'S HUSBANDRY.

“Through wisdom is an house builded; and by understanding it is established; and by knowledge shall the chambers be filled with all precious and pleasant riches.” Prov. xxiv. 3, 4.

It is quite easy for a wise man to expose ignorance, but when an ignorant man undertakes to expose wisdom, the task appears too great; yet if one feels to have a share in the house which is built through this great faculty, and firmly established and richly furnished by understanding and knowledge, he may be pardoned for the attempt to talk about it as best he can; for it is a great comfort to the humble writer to hope and believe that God has freely given him a place in the great house which wisdom hath builded. Prov. ix. 1. Divine wisdom has performed this great work, and not that other sort of wisdom spoken of in Scripture that consists in human learning, erudition, and knowledge of the arts and sciences; this wisdom also builds houses and furnishes them with earthly stores, and the world seems content to dwell in them and to grow fat on the rusty, mouldy, cankered things with which they are supplied. Moses had an ample stock of this kind of wisdom, and it was useful in its place as ordered and directed by the wisdom of God, Acts vii. 22, 23; yet, when left to his own judgment he lacked that knowledge and discretion to enable him to do that which was most proper and useful, and most conducive to his own happiness. He was wise enough to lead the carnal hosts of Israel about in the wilderness, but never entered with them into the land of milk and honey; he was enabled to see it from the mountain height, in the distance, but, for his indiscretion in the desert of Zin, he was rebuked of the Lord and forbidden to lead them into the land of promise. Numbers xx. 12.

Moses represents the law, which is not of faith, and where faith is lacking there is a lack of understanding. Gal. iii. 12; Heb. xi. 3. Therefore, it is through faith that we understand, and by understanding we are established, settled, and fixed upon the great foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building, fitly

framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit. Eph. ii. 20, 21, 22. This is the house of God, builded through infinite wisdom, established by infinite understanding, and by knowledge of the Allwise Builder it is filled with all precious and pleasant riches.

Dear reader, all that appertains to the building, furnishing, and establishing of this wonderful house is found in Him "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. i. 30. Will you please read the 8th chapter of Proverbs and note carefully what this same Wisdom saith to the sons of men, the children of wisdom? If we would enjoy the riches of the house of God, we should remember that the fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding. Prov. ix. 10. Therefore we should earnestly seek to know and understand more and more of these great and holy principles, so that while we are the children of God we may enjoy the pleasant and precious riches of His house, and not be idle and come to want when there is so much to be obtained and enjoyed by hearkening to the voice of Divine wisdom. Foolish children, void of understanding, are apt to wander off from their father's house, where there are plenteous stores laid up for them, and become beggars in a strange land and among strangers. Read the story of the prodigal son; and also Paul's reproof to the brethren at Galatia, and take warning. And if any have departed from the home of their spiritual childhood and youth, and encountered darkness and destitution, return to the house which Wisdom hath builded, feast on thy portion of the beasts that are slain, and drink of the pure wine which she hath mingled, yea, "eat ye that which is good, and let your soul delight itself in fatness." In your Father's house are durable riches and honor; and the time is now present when every child of God should take refuge under the banner of Zion's King, and show their allegiance to Him whose kingdom is everlasting, and whose sceptre is a right sceptre.

May peace reign within the walls of Jerusalem.

J. E. W. H.

QUESTIONS AND ANSWERS.

1.—Q. What is the meaning of Psalm lviii. 9? A. This Psalm is a description and condemnation of the wicked and malicious enemies of God's people, and a prophecy of their sudden and complete destruction by God, the Righteous Judge of the earth. The Hebrew of the 9th verse is very obscure. The translation of that verse in the King James Version is as follows: "Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath." The Revised Version, with which all the latest and best scholars substantially agree, gives the following translation: "Before your pots can feel the thorns, He shall take them away with a whirlwind, the green and the burning alike." The language refers to "the usage of travelers in the East, who, when journeying through the deserts, make a hasty blaze with the thorns which they collect, some green and full of sap, others dry and withered, for the purpose of dressing their food; in which circumstances, violent storms of wind not unfrequently arise, which sweep away their fuel and entire apparatus, before the vessels which they use become warm by the heat—an expressive image of the unexpected and overwhelming ruin of wicked men!" The wicked propose, in the desert of their corrupt natures, to make a great cannibal feast upon the righteous; and he gets together the thorns of his plans, both green and dry, both unripe and ripe, to make the kettle of destruction boil, so as to cast the godly man into it and thoroughly cook and devour him, but the righteous and almighty providence of God suddenly and forever sweeps away the wicked with all their Satanic plans. If the King James translation is correct, the word "living" refers to the wicked, and seems to mean that they are cut off in the prime of life, in the midst of their days, in the full vigor of their plots against the godly (Psalm lv. 23; cii. 24).

2.—Q. What is the meaning of Psalm lxxxiv. 3? A. This Psalm shows the renewed soul's pre-eminent love of God, and his earnest desire for and intense delight in the public worship and service of God. The translation

of the third verse is the same in the King James and the Revised Versions, and is as follows: "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O Lord of Hosts, my King, and my God." Sparrows and swallows are poor, little, weak, helpless, trustful birds, that stay near human habitations, and abound in Palestine, and build their nests in or near the houses of men and places of worship, where they may be protected from birds of prey, and get some stray crumbs to eat. It is said that they made their nests under the eaves of the priests' houses near the temple in Jerusalem, and in the trees near the altars in the temple courts: and the Psalmist so loves the house and the worship of God that he seems almost to envy the little birds that had their home, their dwelling-place in the peace and safety and enjoyment of that sacred abode. As they rested in the courts of the Lord's house, so would his poor, little, weak, helpless, trustful soul rest in the living God and in His blessed worship. The altars, the brazen altar of sacrifice, and the golden altar of incense, were the central points of the tabernacle and temple worship; and so it is only by the atoning death and the high-priestly intercession of the Lord Jesus Christ that any poor sinner can find access into the presence of a Most Holy God and peace and communion with Him. It will be noticed that the word *even* in this verse is in italics, and therefore supplied by the translators, who thus put "altars" in opposition with nest; but some eminent scholars think that the last eleven words of the third verse are an exclamation—"O Thine altars, O Lord of hosts, my King and my God!" That is, as in the second verse, "O how I long to be near Thine altars, to worship Thee there with Thy dear people, my King, and my God, as the little birds long for a nest for themselves and their young!" And he adds, "Blessed are they that dwell in Thy house; they will be still (or always) praising Thee."

3.—Q. How would you interpret the expression, "The chastisement of our peace was laid upon Him" (Isa. liii. 5)? A. The fifty-third chapter of Isaiah has well been called "the Holy of Holies of the Old Testament—the sacred chamber wherein are pictured and

foretold the sufferings of Christ and the glory which should follow" (Luke xxiv. 26; 1 Pet. i. 11). All the ancient Jews up to the time of Aben Ezra, 1150 A. D., understood that Isaiah spoke, in this chapter, of the sufferings and triumph, the humiliation and glorification, of the Messiah, the Christ of God; and every believer in the New Testament knows that this chapter is a prophecy of Christ (Matt. viii. 17; Mark. xv. 28; Luke xxii. 37; John xii. 37, 38; Acts viii. 32, 33; Rom. x. 16; 1 Pet. ii. 24, 25). Every intelligent and honest mind that reads this chapter, and knows that it was written seven hundred years before the birth of Christ, and sees how it was most exactly fulfilled in the life, sufferings, death, burial, resurrection, and spiritual reign of Jesus the Messiah, cannot fail to be thoroughly convinced that these wonderful words were a revelation from the infinitely holy and merciful, omniscient and omnipotent God to the prophet Isaiah, and that they set forth in the past tense, "the perfect tense of prophetic certainty," the atoning and efficacious sufferings of the sinless Son of God for all the sins of all His chosen people. By the expression, "the chastisement of (or for) our peace was upon Him," I understand the prophet to mean that all the suffering which we, the children of God in the divine purpose, deserved to endure for all our sins, was inflicted by our Heavenly Father upon His Perfect Servant, His Sinless Son, our Head, Surety, and Representative, by which suffering unto death the wrath of God was appeased, divine justice was satisfied, and our peace and reconciliation with God were effected (Matt. xx. 28; John xi. 50—52; Rom. iii. 25; v. 1, 6—8; viii. 3; 2 Cor. v. 18—21; viii. 9; Gal. iii. 13; Eph. i. 7; ii. 11—22; Acts x. 36; Col. i. 20—22; 1 Pet. ii. 21—25.)

4.—Q. May one individual Christian have a travail of soul for a person under conviction, and, if so, in what does this travail differ from a travail of the church? A. The Scriptures speak of the travail, burden, labor, anxiety, and distress of soul on the part of the church and the ministry for the conversion of poor lost sinners, the elect and redeemed of the Lord (Isa. xl. 11; xlix. 13—23; liv. 1—10; lxvi. 7—13; Jer. xxxi. 8; Rom. viii. 22—26; Gal. iv. 19; Rev. xii. 1—5); and, as the church

is composed of individual members, it is no doubt true that some one member may feel a special concern for the salvation of some one person, and we may be assured that, when the Lord puts a prayer in our hearts for the salvation of a poor sinner, that sinner will be saved (Rom. viii. 26, 27; Philip. i. 6; ii. 13; Heb. xiii. 21; James v. 16).

5.—Q. What is the meaning of the last half of Jeremiah iii. 14? A. The translation of this passage in both the King James and the Revised Versions is as follows: "I will take you one of a city, and two of a family, and I will bring you to Zion." Here some knowledge of the original (as given in a Hebrew Concordance or Lexicon or a Critical Commentary) seems indispensable for a proper understanding of the text, as neither the King James nor the Revised Version shows the real meaning of the words. The Hebrew word rendered "city" is applied, in the Old Testament, not only to a large town, but also to a small town, village, or hamlet, and even to a military post or encampment; and the Hebrew word rendered "family" is applied, in the Old Testament, not only to what we call a single family, but also to a clan or tribe or nation or country, in which there may be many cities. Thus, the more intelligible rendering of the text is as follows: "I will take you one of a town, and two of a country, and I will bring you to Zion." The first and literal meaning of the promise is that the Lord would restore the Israelites, however few and scattered they might be, to the land of Canaan; and the spiritual meaning is that the Lord will not overlook the least one of His chosen and redeemed people in all the world, but will gather every one of them by His Spirit, and save every one of them in His heavenly and eternal kingdom (Psalm cvii. 1—8; Isa. xxxv. 10; xlv. 17; liii. 11; Amos. ix. 9; Matt. xviii. 14; xxv. 31—46; Rom. v. 26; Heb. ii. 10, 13; Rev. i. 5, 6; v. 9, 10; xxi. 27).

6.—Q. Did the Baptists ever teach and practice any other mode than immersion for baptism? A. In speaking of baptism, it should never be forgotten that the word is a Greek one, and its *only* meaning is *immersion* or *dipping*; so that it is really as sensible to speak of

different modes of immersion as of different modes of baptism. Only for the sake of convenience and brevity should Baptists ever speak of different modes of baptism. All scholars know that the Greek word baptism never meant sprinkling or pouring, and that this humanly-invented substitute for baptism was never heard of till the middle of the third century after Christ, and has always been opposed by the Greek Catholic church, and was not fully authorized by the Roman Catholic church until A. D. 1311, and that the latter admit that the practice is unscriptural and that they themselves invented it, and truthfully say that the Protestants have gotten it from them and not from the Scriptures. In the sixteenth century the Arminian Ana-Baptists and Mennonites, though opposing the human invention of infant baptism, yet, under the influence of the prevailing Roman Catholic darkness and corruption, generally substituted sprinkling or pouring for baptism. In the early part of the seventeenth century, the Arminian Baptists did the same. But I cannot find any proof that Predestinarian Baptists ever taught or practiced the substitution of sprinkling or pouring for baptism, which signifies the death, burial, and resurrection of the believer with Christ, and therefore cannot be properly performed in any other way than by immersion (Rom. vi. 4—6; Col. ii. 12).

7.—Q. What is the difference between the original words rendered “servant” in Rom. i. 1 and Rom. xvi. 1? A. In Rom. i. 1, where Paul calls himself “a servant of Jesus Christ,” the Greek word is *doulos*, and means a bond-servant, entirely and permanently belonging and devoted to his master, and thus the Apostle felt himself to be the exclusive and inalienable property of the Lord Jesus Christ, wholly consecrated to his beloved Master’s service. But in Rom. xvi. 1, where Paul calls Phebe “a servant of the church at Cenchrea,” the Greek word is *diakonos*, from which is derived our word deacon, and which means a waiter, assistant, or attendant, and, in reference to a church, it means one of its members appointed to collect and distribute alms to its poor members, and Paul meant that Phebe rendered this partial and temporary service to the church at

Cenchrea; in the margin of the Revised and the Baptist Versions of Rom. xvi. 1, this word is rendered "deaconess."

8.—Q. What should be done with a minister when he has been excluded and his credentials demanded and he refuses to give them up? A. When a church has excluded a minister, he is ecclesiastically and officially dead to her and to all other churches that fellowship her, and his credentials are worthless: if she learns that he is deceiving others in regard to his standing, she should either privately or publicly notify them that she has excluded him.

9.—Q. What is meant by the covering of heads in 1 Cor. xi. 1—16? A. Among the ancients a veil or covering of the head was a visible badge of subordination worn by an inferior in the presence of a visible superior, and also a becoming sign of womanly modesty. Except in ancient Corinth, where women were too bold and forward, women always covered their heads in the presence of men in public assemblies; and, as men were not subordinate to women, they kept their heads uncovered in the presence of women. The Apostle Paul, who deduces the humblest duties from the highest principles, declares that this general custom of the churches was right, decent, and orderly, because man was first and directly the image and glory and representative of God on earth, and not subordinate to any other visible being, while woman was made from and for man, and is therefore subordinate to man, and the covering of her head in his presence is a becoming mark of her subordination to him, as well as of her instinctive modesty (Eph. v. 22—25; 1 Tim. ii. 11, 12; 1 Pet. iii. 1, 5, 6).

10.—Q. Was the holy kiss enjoined upon the churches by Paul and Peter a natural or spiritual salutation? A. Paul exhorts Christians to greet one another with a holy kiss in Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; and 1 Thess. v. 26; and Peter tells them to greet one another with a kiss of charity or love (1 Pet. v. 14). In Acts xx. 37 Luke says that all the Ephesian elders, in taking a final leave of Paul, wept sore, and fell on his neck, and kissed him. The sinful woman who was forgiven at the meal in the house of Simon the Pharisee,

washed the feet of Jesus with her tears, and wiped them with the hairs of her head, and kissed them (Luke vii. 36—50). The father of the repenting and returning prodigal son had compassion on him, and ran, and fell on his neck, and kissed him (Luke xv. 20). The natural kiss was the customary salutation of the ancient Caucasians (including the Jews) of Asia and Europe; it was a symbol of affection and peace, as may be seen in numerous passages of the Old Testament. The Apostles enjoined the holy kiss, or kiss expressive of Christian love and fellowship, upon the churches of Christ; and for more than a thousand years the churches kept up the natural salutation as expressive of spiritual affection, especially when a candidate was baptized, and after partaking of the Lord's Supper, the brethren thus saluting the brethren, and the sisters thus saluting the sisters, the two sexes occupying different parts of the meeting-houses. The custom is still observed in the Coptic Church in Egypt, and in the Greek Catholic Church after communion on Easter Sunday. And all the people of God, even though they do not practice this literal, ancient, and apostolic custom, should feel the warmest Christian affection for one another, and, when meeting, should greet one another with looks and words and deeds of holy love. "S. H.

EXTRACTS.

Culloden, Ga., May 30th, 1898.

MY BELOVED AND PRECIOUS BROTHER: Yes, your article on Deacons covers exactly what I desired, and I feel very thankful to you for the explanation given, as I think it will prove beneficial to our church in this country. And I trust I feel grateful to God for bestowing upon His church in this age a gift of such ability as yours. I feel that I righteously appreciate it. The good you have already done in "The Messenger" is inexpressible, and I pray God to continue your life for the good of His cause many years after I am quiet in the dust.

I know that you are undergoing many trials, and I often feel, if I could, I would come to you and say, "Brother, I have brought you relief." May the Lord be with you.

Yours in love,

WILDE C. CLEVELAND.

Columbiana, Ala., May 8, 1898.

Mrs. N. L. Puckett—

DEAR SISTER: Yours of May 2d has been received. My health has improved some since I last wrote you. I can be up now most of the time. I took a new start yesterday and went to see a poor afflicted sister of our church. Her afflictions are very much like my own. She is the poorest human I ever saw to be up.

Since I have been afflicted I have greater sympathy for poor sufferers than I ever had in my life before. I do not want to complain, for I have seen and felt the goodness and mercy of God even in my affliction, and felt indeed that afflictions are "oft in mercy sent, though they seem severe." Afflictions have a tendency to drive away envy and mortify pride, especially when the Lord gives us a heart to love and praise His Holy Name. A few times when I have been in great sufferings, despondency and gloom, I have felt that it was all for my good, and that there was a wise purpose in it to draw me nearer to Christ and to His suffering people. "His faithful word declares, that as thy days thy strength shall be." This should be a comfort to us under all circumstances, though we cannot at all times draw comfort from it unless the great Comforter and Spirit of truth helps our infirmities. I know we should try, as much as in us is, to put our whole trust in our great Redeemer, for He is our great Physician, our All in all.

Was not the last "Messenger" for May, 1898, full of good reading and good preaching? Yours in love, MRS. E. C. FINLEY.

Paul, Ga., May 11, 1898.

Elder J. E. W. Henderson—

DEAR BROTHER, AND HIGHLY ESTEEMED IN THE LORD: It may be a surprise to you to get an imperfectly written letter from me. You have, ever since I first saw you some eighteen or nineteen years ago, been very near to me in my feelings, though at that time I was as wild as a rabbit by nature; but I hope that I saw in your talk and general deportment that there was some reality in religion, and since our meeting each other last fall at the Union Association, and heard you preach again. I have thought more and more of you and about you; and since getting the May number of "The Messenger" and reading your letter in there, headed "I Seek not Yours but You," it just lifted me up in my feelings to where the smothering fire burst into a flame; and I seemingly could not refrain from trying to write to you and let you know that you gave my sentiments on that subject in full. I feel like your letter was full on that line, and that it came at the right time. The Baptists in this country are having some trouble, and a great deal of confusion on that point; and I do think, Brother Henderson, that some brethren have gone too far with it in making demands on the church. I feel like I know that it is the duty of the church to look well after the welfare of her pastor; but the same principle of love that moves the pastor to serve the church should and will move her to serve him, if the Lord is in the matter. If the pastor first does his duty, and the church fails to do her duty, I don't believe that our God will let that pastor suffer; for He will make some way for his escape, and the chastisement will fall on that church. These are my simple views on the subject.

I would love to read a letter from you, when you have time to write to one of so low estate as I feel to be. I would love to meet you again, love to visit you at your home and have you visit me, and hear words of comfort and instruction from you.

Yours in hope of a better life,

J. A. WETHERINGTON.

SELECTIONS.

TYPICAL PERSONS.

II. *The History of Noah.*

That Noah was a figure of Jesus Christ, seems not obscurely hinted in his very name given by his religious father, not without prophetic instinct. It signifies rest, comfort, and as some have observed, grace, when its letters are a little transposed. So Christ is our consolation, our rest, and by Him grace reigns unto eternal life. Of Him we may truly say, with the strictest propriety, "This same shall comfort us concerning our work and toil of our hands." Gen. v. 29. Noah "was a just man, and perfect in his generations, and walked with God." When the wickedness of men was grown to the most exorbitant height, and all flesh had corrupted their way, he dared to be good, when all were turned degenerate; and fearless of reproach or violence, he admonished them of their wicked ways, preaching righteousness in their assemblies. So Christ preserved His integrity in even the smallest instance, in an evil and adulterous generation, preaching what he practiced, with not unlike success to Noah. For it is written of Him in the Psalms, "I have preached righteousness in the great congregation, lo, I have not refrained My lips, O Lord, Thou knowest." In some seasons of the Almighty's vengeance, we are informed that the righteousness of Noah, Daniel, and Job could not deliver a sinning people, nor yet their nearest relations, from the lifted stroke. Truly Noah, though righteous, could not by his righteousness avert the waters of the flood. But the righteousness of our adorable Redeemer is of such infinite value and perfection, as to deliver from death an innumerable multitude of transgressors.

But let us chiefly consider that memorable history of Noah, his preparing an ark for the saving of his house; the antitype of which remarkable event, we are informed by the Apostle Peter, is, "our being saved by baptism (not the putting away the filth of the flesh, but the answer of a good conscience towards God), by the resurrection of Jesus Christ." 1 Pet. iii. 21. The long-suffering of God was now tired out, and His Spirit ceased to strive with rebellious men, whom all means had proved ineffectual to reclaim. The time was come when the threatened vengeance was to descend with resistless fury. Noah being long before warned of God, had prepared an ark against the approaching deluge; for he believed God; and being moved with fear, he obeyed the commandment of the Lord. He despised the jeers of the unbelieving world; and considered not the huge difficulties he behoved to surmount, before he could get a vessel constructed, of such a bulk as would contain, in its capacious hold, all sorts of beasts and birds, together with their necessary provisions, for so long a time as he was to be there a prisoner. That God who commanded him, that God in whom he believed, and whom he feared, enabled him also both to begin and finish. The ship is built; the cargo is taken in; the flood comes; and the waters prevail above the tallest trees and loftiest mountains. The sinful race of man is buried in a watery grave. But the ark, the peculiar care of heaven, though without helm or mast, rides triumphant over the foaming billow; is preserved from dashing on the craggy rocks, or foundering in the mighty waters. At length a dove, fetching in her mouth an olive leaf, informs the inhabitants of the ark that the waters were abated. They are at last released from their tedious confinement. The venerable patriarch, overwhelmed with gratitude

for such a wonderful preservation amidst the howling waste, sacrifices unto the Lord, who smells a savor of rest. Gen. viii. 21, and renews with him His gracious covenant, that He will no more curse the ground for man's sake. A glorious rainbow is seen over his head stamping the clouds, which from that time became a peaceful sign, that the waters shall never more cover the face of the earth; and that though the waves should toss themselves against the sandy shores, they shall never prevail.

Who sees not, in this whole transaction, a lively picture of the method of our salvation by Jesus Christ, from a far more dreadful flood, that shall, sooner or later, descend upon the head of every sinner? In Jesus Christ we have the antitype of Noah, both floating in the ark, standing at the altar, and compassed with the rainbow. Indeed He is at once the ark that saves us from the floods of divine wrath, the sacrifice that atones the incensed justice of God, and the rainbow that makes our clouds of every sort wear sweet smiles. Though Noah's ark, and sacrifice, and rainbow were things different from himself, and from one another, in Jesus Christ they are all conjoined.

What mortal wit would have contrived such an expedient as the ark of Noah, to save from an universal deluge? There is no doubt but the whole scheme appeared very ridiculous to the generality of the world. Noah himself was not the contriver of this project. It was wholly planned by God. Even so, if men and angels had tortured their invention to save a guilty world, they could never have so much as suggested that method which the wisdom of God has fallen upon in the mediation of Jesus Christ. So far does it transcend the thoughts of men, that naturally they cannot receive the mystery of God's will. "For it is to the Jews a stumbling block, and to the Greeks foolishness."

In this wonderful vessel were found only eight souls, the little family of Noah, and how small was that number to the myriads that perished in the waves! Even so the flock of Christ is but a little flock. O how unsearchable are His judgments!

It was, no doubt, very strange to see the wildest beasts and birds dwelling peaceably together under the same roof, in that time of common danger; but not more strange than what happens every time when sinners are converted unto God and enter His sanctuary. For in Jesus Christ the men of ravenous natures forget their natural ferocity, and put on, as the elect of God, bowels of mercy, humbleness of mind, meekness, and long suffering; and, to use the lofty style of the prophet, "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the young lion and the fatling together: they shall not hurt nor destroy in all My holy mountain."

Dreadful, to be sure, were the buffetings of the rolling surges on the sides of the ark, when heaven and earth seemed to conspire its ruin; but being protected by a Superior Providence, the vessel, though heavy laden, weathered the storm, preserved alive all the creatures that were within her, and at the last rested upon the mountains of Ararat. "So did the waves and billows of the Father's wrath go over Thine head, O suffering Saviour! And the floods of ungodly men made Thee afraid; but Thou wast more than a conqueror, and at last didst find Thy rest on the mountains of eternal glory, having saved Thyself and all that are found in Thee; Thou art our hiding place from the storm, and a covert from the tempest. If it had not been the Lord who was on our side, the waters of God's wrath had swallowed us up quickly; then the water had over-

whelmed us, the stream had gone over our head; the proud waters had gone over our soul."

When we are told in the sacred history that a dove alighted on the ark with the olive-leaf, what should hinder us to think of the Holy Spirit of Jesus Christ, who alighted upon Him in the waters of Jordan, in the likeness of that gentle bird; and who brings glad tidings of great joy to all the inhabitants of the ark, when He assured them, by the most incontestable proofs, that the "winter of wrath is past, and the rain is over and gone?" The holy fire is now gone forth at the appointed season; and, beholding the dismal desolation, he offers an atoning sacrifice of every clean bird and beast; and the Lord smelled a savor of rest. This naturally leads us to think of Him who gave Himself for us an offering and a sacrifice of sweet-smelling savor. So well pleased is God with Jesus Christ, that with Him He establishes His covenant, and with all His seed, that they shall never come into condemnation. Hear what Himself declares by the mouth of His holy prophet, Isaiah: "This is as the waters of Noah unto me; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee, O thou afflicted, tost with tempest, and not comforted." See how the frowning clouds now smile with the glorious colors of the rainbow, the cheerful token of God's covenant. It is a bow, but it has no arrow; and the face of it is turned away from us, in token of reconciliation. Such is the glorious transformation of all your afflictions by Jesus Christ, O ye heirs of righteousness. They are clouds indeed, dark clouds, but so far from drowning, they shall even fructify your soul, and make you revive as the corn. What before was an indication of wrath, and a cause of fear, is now a token of love, and an encouragement of faith. A rainbow forever encompasseth the throne of your God, though from it should proceed lightnings, and thunders, and voices. Though, like the mighty angel in the Revelation, He should be clothed with a cloud in the dispensations of His providence, His sunny face will produce a rainbow round about His head. He is ever mindful of His covenant, and you need not fear the terrors of His glory.—Grace and Truth, by Wm. McEwen, of Scotland, 1735—1762.

HE GIVETH HIS BELOVED SLEEP.

So Jesus slept: God's dying Son
 Passed through the grave and blest the bed;
 Rest here, blest saint, till from His throne
 The morning break and pierce the shade!

OBITUARIES.

Lack of space *compels* us to request our subscribers to try to express, within about two hundred words, their accounts of the lives and deaths of friends, if they wish us to publish the notices in THE MESSENGER.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13

MRS. MARY E. DANIEL.

Mrs. Mary Elizabeth Daniel, daughter of Calvin and Winnifred Woodard, was born at their home six miles south-east of Wilson, N.

C., October 24, 1849; married George Thomas Daniel, son of Elder John H. Daniel, February 18, 1871; she and her husband were baptized by my father, Elder C. B. Hassell, into the fellowship of White Oak church, in Wilson County, N. C., May 5, 1876; her husband died February, 6, 1894; and she entered into rest April 29, 1898, and on the next day her remains were interred, beside those of her husband, in their family cemetery. Of their seven children, five survive them—John, Bettie Thigpen, Fannie Grantham, Mary, and Winnie.

Sister Daniel was a woman of fine intelligence and deep experience. She was most industrious, economical, truthful, honest, sincere, and self-denying, and highly esteemed by her poor neighbors for her kind and wise ministrations to them in times of sickness and distress. She was a priceless blessing to her husband and children, and reared the latter in useful, moral, and honorable habits and in the nurture and admonition of the Lord. She was especially devoted to the welfare of the church of Christ, and wished to see all its members walk worthy of their high vocation. She dearly enjoyed the preaching of the gospel of the Son of God; and the blessed and holy truths of the gospel were a precious comfort and support to her in all the severe and manifold sufferings and trials that she was called upon to endure. All her children were with her in her last hours. The hallowed memory of their godly parents will be cherished by them as long as they live; may they all be blessed with the Spirit of the Lord Jesus to follow them as they followed Him.

SYLVESTER HASSELL.

MRS. REBECCA D. WEBSTER.

Our aged sister, Rebecca D. Webster, died in the city of Openka, Alabama, at the home of her son, George L. Webster, May 21, 1898, in her 83d year. She was a member of the Primitive Baptist church at Mt. Gilead, Lee County, Alabama, where she and her husband, William Webster, were received nearly forty years ago and baptized by Elder R. T. Webb. Bro. Webster died several years ago, and both he and Sister Webster had lived a quiet and peaceable life in all godliness and honesty till it pleased God to take them in a good old age to their long and eternal home to rest forever with the Lord.

W. M. M.

MRS. MARTHA KIRKLAND.

Our beloved sister, Mrs. Martha Kirkland, in respect of whose memory these lines are written, departed this life on Wednesday, May 4, 1898, at 7.10 p. m., being fifty-six years of age. The cause of her death was cancer, with which she suffered intensely for months prior to her decease. Mr. R. Kirkland, her devoted husband, secured the most skilled physicians, and did all within his power to alleviate the sufferings of his faithful helpmeet, but despite all that loving hands could do, Death's Angel came to end the mortal existence of her whom we hope to meet again. Besides a bereaved husband, Sister Kirkland leaves five sons and four daughters to mourn the vacancy in their home, which can never be filled. She joined the church at Antioch, in Emanuel County, some thirty years ago, and was baptized by old Brother Lamb; there she remained until about two years ago, when she removed her membership to Savannah. In her the church loses a loving, faithful, and devoted member, whose

memory will long be cherished by those who knew her sweet charitable disposition. The family have our sympathy in their hour of grief.

Sister Kirkland was buried beneath the shady groves of Bonaventure Cemetery, near Savannah.

Savannah, Ga., May 21, 1898.

GEORGE S. CARGILL.

TOMMY SMITH.

In memory of little Tommy, the only child of Thomas V. and Sarah J. Smith, formerly of Coweta County, now Clayton County, Georgia. This lovely little boy was born June 21, 1886, and was accidentally shot, with a pistol, in the hands of his cousin, Arthur Jones, on the 8th of May, 1898, and died May 12th, after four days of dreadful suffering, aged eleven years, ten months, and twenty-one days. He was the last of eight little children that the Lord has been pleased to take from his heartbroken parents.

May our precious Saviour bind up the their broken hearts, and bless them abundantly with the sweet assurance of meeting them in the bright world above, is the humble prayer of a poor brother,

W. H. SMITH.

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Vol. 20.

No. 10.

Jan 99
THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

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OCTOBER, 1898.

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The Gospel Messenger.

OCTOBER, 1898.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 20. WILLIAMSTON, N. C., OCTOBER, 1898. No. 10.

THE NEW JERUSALEM.

The New Jerusalem behold,
Descended from the skies,
But not in masonry and gold,
To dazzle human eyes.

Mount Zion in the gospel stands
More glorious than before :
Her temple not by human hands
Like that which was of yore.

Her walls are now the hearts of men
Built by the Spirit, where
The bright Shekinah shines again,
And shows that God is there.

There dwell, O Christ of God, until
Thy glory fills the place :
Make all her stones more hallowed still
With sanctifying grace.

Build up Jerusalem, Thy church,
Until the nations see
Her glory from afar, and search
Within her walls for Thee.

BY WHAT AUTHORITY IS NON-FELLOWSHIP TO BE DECLARED?

On the morning of July 28, 1898, I received a private letter from a young preacher and pastor of churches, dated July 26, in which he asked certain questions concerning gospel order, stating cases where there had been no regular church labor or dealing instituted, and as to whether preachers should preach or officiate in their regular functions of the ministry, or members should be debarred from communion, and not invited by sister churches when there was nothing against them save uninvestigated public rumor, or nothing save private declarations of disorder, and no steps taken to have it investigated or removed by the decision of any church.

I was quite feeble when I received the brother's letter, but wrote him a little at a time till I had written about nine hundred words. After reading what I had written, I saw that my mind had drifted on points of something more than private interest, and I concluded to preserve an extract for the "Messenger," and submit it for publication, that younger brethren, and those of stronger minds, might carefully examine and scrutinize, to see if it would bear the test of the Word of the Lord.

And now, without further explanation, I give the extract from my letter, with a few additional words to make it more intelligible to the general reader. Here is the extract:

Dear Brother.—In answer to your question I will say first, that it seems now from your statement that everything is in a worse tangle than ever before. Had the matter been let alone, as I first suggested to you, the fire of contention and strife would have gone out for want of fuel to feed upon. But now it is likely that new issues will be sprung, and old ones dug up. But, so far as I am yet informed, neither new nor old issues appear to bear the impress of church authority or regular gospel order sufficiently to be a breach of communion or church fellowship.

Doth our law in church or state condemn any man without due process of law? or without giving the accused opportunity before a legal tribunal to confront his accuser face to face?

It is a well-established principle in law that every man accused of crime is supposed to be innocent before the law till proof of his guilt is fully established before some legal tribunal having authority to investigate the charges and render a decision as to the guilt or innocence of the accused. This is not only a well-established principle in human law, but it also holds good in church government under the law of Christ. Until this is done, each of the parties contending must be considered equal before the law, whether in church or State. And neither can be properly suspended from fellowship or communion in the church till the matter in dispute is properly brought before some tribunal

having jurisdiction in the case. The simple declaration of non-fellowship by an editor, a preacher, deacon, or any other, is not sufficient cause for the denomination at large, or any part of it to withdraw fellowship or refuse the right of a hearing before the church having jurisdiction in the case. If, pending the investigation by the church, one of the parties in the dispute is suspended from communion or any other rights and privileges under the law of Christ, so should the other be. But, in my humble opinion, neither of them can be righteously suspended finally and forever from all church relations and privileges by the simple authority and declaration of any self-constituted council or authority who have assumed to sit in judgment and render a decision in the case. This assumption of the authority of a sovereign church that is assumed, and, I may say, usurped, by individual members in declaring non-fellowship and dividing churches and Associations before there is one step taken in gospel order to have the matter investigated before a legal tribunal, is, itself, a great evil that now afflicts our denomination, specially in some parts of the South. Individual members (as I have been told), or an individual member or preacher declares publicly that he has no fellowship for this thing or that thing—for this brother or that—and he seems to expect that his simple, unjust, and illegal announcement and assumption of the rights of churches will be regarded by brethren as though it was a regular and orderly act of an orderly church having jurisdiction in the case. These are evils that churches would, I think, do well to look into. No citizen even of our common country is justifiable to override the law of the land by taking its execution in his own hand. Neither has any citizen in Zion any right to override the authority of Christ, or ignore the rightful authority of His church to receive, retain, or expel members from fellowship, according to authority given her in the New Testament.

Under this assumed authority many would-be leaders will spring up, and factious parties will be formed under these factious leaders, thereby dividing whole churches and Associations; each faction will follow its

favorite man, and yet, perhaps, there never has been nor never will be one step of orderly labor or gospel discipline taken. Church order and church authority seem to be fast disappearing from the practice of some who bear the name of Primitive Baptists. If it is not so, then I have been misled by the statements of some brethren whom I esteem as honest, truthful, and candid brethren.

All sober-minded and law-abiding citizens of our State and country condemn "lynch law" as a dangerous thing for the common good, because it bids defiance to the sovereignty and laws of the State, and because under its rule innocent and law-abiding citizens are liable to be sacrificed to passion and prejudice.

But what shall we say when a church of Christ, espoused as a chaste virgin to One Husband, suffers herself, or any of her members, to bid defiance to the law of her Husband by cutting the sacred tie of church fellowship without one step of gospel labor in either letter or spirit? Lynch law in our States seems difficult to suppress, but may we not hope, and pray, that the deadly principle may never get such deep root in our churches that it cannot be eradicated? I am glad to say that no such discipline or assumed authority exists in this part of Alabama. But I have been told that something similar to what I have indicated in this article does exist in some parts of one of our sister States.

May the Lord strengthen our younger brethren, and pastors of churches, to meet these things properly, and to dig up by the roots every hurtful human tradition that corrupts the minds, and leads the people of God away from the simplicity of worship.

W. M. MITCHELL.

The love of God to man is beautifully manifested in the sunset, in the blue sky, in the morning and evening star, but nowhere is it mirrored with such winning loveliness as in a holy soul. The world could do without great heroes, even without great discoveries; it could not do without the saints of God. They are the salt of the earth, they are the kindled light on a golden candlestick, they are a city set upon a hill.—*F. W. Farrar.*

Delmar, Del., Aug. 4, 1898.

DEAR BROTHER HASSELL: I send my remittance for the "Gospel Messenger," with the desire to hear from my brethren through such a convenient mode of Christian correspondence.

I fear to write much, because I do not realize an edifying gift in myself, and I am thankful that I have not been afflicted with that fearful malady, *Cacoethes Scribendi*.

If, in trying to write of things pertaining to the church of Christ I should discover my thoughts wandering from the teachings of the Spirit of Christ, I desire to lay my pen aside, especially if the subject written tends to the confusion and disturbance of the peace of the churches, solemnly impressed with the plain declaration of Scripture, "For God is not the author of confusion, but of peace as in all churches of the saints." 1 Cor. xiv. 33.

Therefore, if division, confusion, and strife should arise among the churches of the saints, east, west, north, or south, we are assured it is not of God, and how glad we should be if we are not guilty, or *particeps criminis* in the authorship of such confusion, nor aiding and abetting the strife. "How forcible are right words," especially when the King speaks as one having authority, saying unto His disciples, "It is impossible but that offences will come; but woe unto him through whom they come! It were better for him that a mill-stone were hanged about his neck and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves: If thy brother trespass against thee, rebuke him, and if he repent, forgive him." Luke xvii. 1—3.

Far be it from me to lecture those whom I esteem as better than myself, but sometimes it is a relief to me to remind my brethren of the things that interest me, though I be less than the least of all saints.

Not only do I desire to be obedient to the commands of my heavenly Master, but it is good to contemplate the precepts of the Apostles, and to emulate the examples and ensamples of the church in the days of the Apostles when the Holy Spirit directed the acts of the

churches, and indited practical truth and precept for our learning, guidance, and direction, in which we should be thoroughly furnished unto all good works. I have sought in vain for scriptural authority for the withdrawal of fellowship of churches, one from another, or by local divisions of churches, without implying a meaning to the words not in harmony with the Spirit of Christ. At that exceedingly important conference of Apostles and brethren held at Jerusalem about the year thirty-two—when and where that disputed question so deeply intewoven in the tradition of so many of the brethren must be authoritatively and finally settled, there was not a hint or appearance of a desire to raise a test question of fellowship, to criminate or recriminate, and, notwithstanding there was much disputing, yet the question was definitely and satisfactorily settled by acclamation in love and fellowship. They had not departed from the simplicity that is in Christ. See Acts xv.

Sometime afterwards the Apostle Peter, and others, went down to visit the church at Antioch. and during the meeting it appears that Peter, and other converts from among the Jews, gave place to their old Jewish prejudices, and separated themselves, and refused to eat with the converts from among the Gentiles. Paul saw their conduct and did not let it pass in silence, nor say, when parting, “Good-bye, brethren, I am glad you came down to see us poor, erring sinners; do come again.” Then at the next meeting at Antioch raise the a question of disorder, charging the brethren from Jerusalem with dissimulation and error, presenting a preamble of whereas, etc., and resolved that we drop further correspondence with the church at Jerusalem. No; Paul says he withstood Peter to the face before them all. Yes, they settled the matter then and there. See Gal. ii.

Afterwards, it is seen that the love and fellowship of Paul and Peter continued unbroken, as expressed by Peter using such endearing terms as “beloved brother Paul.” See 2 Peter iii. 15, 16.

When Paul and Barnabas went on their first ministerial tour, John or Mark started with them; but when they reached Perga, in Pamphylia, John or Mark gave

up and returned to Jerusalem. Afterwards, when Paul proposed to Barnabas to go through Asia the second time, Barnabas proposed to take Mark with them. Paul refused, as he thought it not good to take him with them who departed from them from Pamphylia and went not with them in the work. Barnabas determined to take him; he was Barnabas' sister's son. The contention was so sharp between Paul and Barnabas that they departed asunder. See Acts iv. 36--39.

But this episode did not affect the church relation nor Christian fellowship of the brethren involved. When Paul was an old man and his departure near at hand, he writes to Timothy in affectionate terms, saying, "Only Luke is with me. Take Mark and bring him with thee, for he is profitable to me for the ministry." 2 Tim. iv. 11.

These and many other profitable lessons shine like beacon lights along the pathway of the pilgrim as he anxiously enquires for the old paths, where is the good way, and searches diligently for the footprints of the Christian pilgrims who have gone before.

But when it is our blessed privilege to fondly listen to the voice of my Beloved, whose words are spirit and they are life, saying, "Follow Me," all other guides are lost to view. We should remember that He bore our griefs and carried our sorrows, and that, "When He was reviled He reviled not again, when He suffered, He threatened not, but committed Himself to Him that judgeth righteously." 1 Peter ii. 23.

Remembering that He died for our sins, and rose again for our justification, all to save poor sinners like ourselves, well might the Apostle Paul admonish us in the spirit, saying to all Primitive Baptists of our faith and order, east, west, north, and south, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephesians iv. 31, 32.

"O may His meekness be my guide,
The pattern I pursue!
How can I bear revenge or pride
With Jesus in my view?"

W. W. MEREDITH.

Black Rock, Md., July 20, 1898.

Elder S. Hassell—

DEAR BROTHER: As my subscription expires with the July number of the "Gospel Messenger," I hasten to renew the same, as I have never got into the habit of being a delinquent. I think if all would make a little effort to be prompt in the payment of their subscriptions, they would find it easier to pay promptly in advance than to let their arrearages run on for years, and it would certainly save the publishers much anxiety and annoyance in reminding their patrons of their dereliction of duty.

I still like the "Messenger." I am confident it would be better if all the papers and all the preachers would endeavor to heal the old sores, than to heedlessly irritate them by harsh treatment, when by more soothing remedies the difficulty might have been removed. I think a large majority of the readers of the papers, and those who go to hear preaching, would rather hear the simple story of Christ and His salvation than to read or hear so much of deep and mysterious questions which they, the common people, cannot so readily understand.

I recently heard it objected of a dear and able young minister that he was not deep enough; and I replied that, as for myself, I preferred the clear waters of the shallow, sparkling, bubbling brook to the deeper waters of the turbulent river which are very frequently filled with mud and filth, and are of such a nature as to preclude the possibility of one with so weak eyesight as myself to see through to any great depth.

I find, in some instances, where there is an effort made to restore fellowship between alienated churches, that the requisite condition is "you must acknowledge that you are wrong and I am right, and then we can have fellowship, and not otherwise;" but, upon such terms, it is hard to come together. But, when churches or individuals are governed by a spirit that causes them to esteem others better and wiser than they, then it is not so hard to come together. It is my opinion that heated controversies carried on through some of the periodicals in the past have contributed more to the alienation of the dear people of God than

any other cause; and those controversies are generally by those who are considered the deep ones; and, each party thereto having a following, brethren are separated that in reality do not understand the things which have been the prime cause of the separation.

But perhaps I had better not speak of these things, ignorant as I am. Go on, brother Hassell, in the interest of peace and restoration of fellowship amongst the saints.

Please find one dollar for renewal of my subscription to the "Gospel Messenger."

JOHN P. KELLEY.

"For the Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye." Deut. xxxii. 9, 10.

As one takes a survey of the history of Jacob's travel, how he was led about—how, though apparently a cunning, treacherous character, a supplanter, etc., yet the eye of a covenant-keeping God was upon him; and in all his wanderings he appeared to be taking a course entirely of his own choosing, but in reality it was by the hand of Jehovah he was thus led about, and instructed, and kept as the apple of His eye.

Brethren and sisters, cannot we trace some of our own heart's experience in the life of Jacob? Did the Lord find Jacob in a vast howling wilderness? Where did He find you? Were you sailing along the calm sea of life, without a cloud in view, and seeking the Saviour of sinners? Ah, methinks I hear a chorus of voices from the redeemed family of God, saying, "No, oh! no." Out on life's tempestuous sea, sun, moon, and stars had set, and without chart or compass, He finds the poor, fearful child, struggling along with sins, doubts, and fears. Well, then, I imagine you were right on the road that Jacob was travelling when the Lord found him. Again, we turn to history and find him camping all night beneath the starry dome of heaven, with a pile of stones for a pillow, and in a dream he saw a ladder set up on earth, and the top reached to heaven, and, behold! angels of the Lord as-

ending and descending on it. Ah, dear brethren, look back, and see if your times of greatest sorrows, trials, and difficulties have not been the richest in blessing. You have realized, when all seems contrary to you, that this ladder (Jesus) which was set up on earth and reached even to heaven is your only hope; that all your prayers must ascend to heaven by Him, and be accepted only through Him, and all the blessings you receive from heaven must descend by Him, for in, and of, ourselves we cannot ask anything, neither can we receive in our own name, but we must be viewed in, and through, the "Man Christ Jesus." When the Father looks at us through the Son, the beauty, glory, and perfection of the Son so kill all our sins, dishonor, and imperfection, that He sees only His work, person, and glorious intercession, and therefore we are "accepted in the Beloved." Yes, we are "complete in Him," and in Him alone.

"Since I can therefore hardly bear
What in myself I see,
How vile and black must I appear
Most Holy God to Thee.

"But since my Saviour stands between,
In garments dyed in blood,
'Tis *He*, instead of *me*, is seen
When I approach to God."

So we can call the place "Bethel," where we can look back and see how He has led us, and kept us, as the apple of His eye. Let us follow Jacob a little farther. See him wrestle with the angel of the Lord. The angel of the Lord touched the hollow of Jacob's thigh, and he went halting or limping through life. Cannot we see our experience portrayed there, too? Are not all "Israel" (as Jacob's name was called) wrestlers? O, how they wrestle in prayer, perhaps their dearest friends do not know. Yes, it's a wrestling time they have all along the journey of life. They wrestle with sin, unbelief, self-will, and doubts, and fears. Surely their thigh is ever weak after being touched by the angel of the Lord. They never walk with that vain self-confidence which characterized them before they realized their weakness. But, like Paul, it is with "weakness, and fear, and much trembling."

O, ye weak, halting, fearful ones, rejoice that ye are the called, chosen, beloved of God, as Jacob was. Before Jacob was born, or had done any "good or evil," he was loved of God! And this is the great reason of that special, peculiar care manifested toward him. Can you find a different reason for the love and favor of God bestowed on you?

"What was there in you
That could merit esteem.
Or give the Redeemer delight?
'Tis 'Even so, Father,'
You ever must say,
'Because it seemed good in Thy sight.'
"For the Lord's portion is His people."

What a mercy that the Lord had thoughts of love for the poor perishing race of sinful man! His people were so dear to Him that He left the shining courts of glory, and all He had in heaven, to come to these low grounds of sin, and sorrow, to redeem His bride. He came on no uncertain mission, for the angel proclaimed before His advent, "He shall save His people from their sins." Isaiah, by the Spirit of prophecy, declared, "He shall see of the travail of His soul and shall be satisfied; by His knowledge shall My righteous Servant justify many." I believe He did see of the travail of His soul and was satisfied when He hung on the cruel tree. I believe He is satisfied now as He, by the power of His Spirit, brings each trophy of His grace to rejoice in hope of the glory of God; and I believe He will be entirely satisfied when He delivers the Kingdom up to the Father, saying, "Here am I and the children Thou hast given Me." I don't think He will fail to bring in every one for whom that purchase price was paid. I believe He paid the price full and complete, justice was satisfied, the law has no more claim on the poor sinner, and he cannot be sent to the regions of despair, for that would impeach the honor, and divine attributes, of Jehovah. Christ's death paid the price for their redemption, and show me any civil law that dare hold a thing after the law's demands have been met satisfactorily. "O, but," some object, "such a doctrine limits grace." No, indeed! It gives grace full sway, and makes the church of Christ complete, while a general atonement

plan secures nothing. How comforting to know that the Lord's portion is His people; that He is engaged to save His bride, the Lamb's wife; that all the winds of adversity, storms of trial, and persecution, and threatening billows of affliction can never wrest this portion from His covenant, and purpose, but He shall rest in His love, and as all the children of Israel were brought out of Egypt, so every one of spiritual Israel shall be brought off more than conquerors through Him that loved them. Desiring to be found among that number,

I am your sister, I hope, in Christ,

SARAH A. GARRETT.

MY CHRISTIAN EXPERIENCE AND CALL TO THE MINISTRY.

Resolved, That the Association enjoin upon their Moderator to write out his Christian experience and call to the ministry, and his travels generally up to the present time, and that it then be attached to the body of our Minutes.

I now attempt to comply with the request of my brethren as expressed in the foregoing resolution.

I was born in Washington County, Tennessee, January 22, 1815. Before I had any distinct recollection, my kindred according to the flesh left Tennessee, moved and settled in Harrison County, Indiana, where I was raised to manhood. All my youthful religious training was of the Arminian order, which met my hearty approval. I always respected professors of Christianity and had a kind of veneration for old people.

The subject of death, judgment, and the absolute necessity of a preparation to meet these awful emergencies, gave me some trouble and anxiety of mind in my youthful days. I was taught, and believed, there was a place of happiness for the righteous, and a place of torment for the wicked after death, but that we all could flee from the wrath of God, close in with the overtures of mercy and thereby secure our happiness by our own works of righteousness.

I never intended to live and die without religion, but never found myself in readiness to leave off everything else to embrace it. I have often had my fleshly feelings touched by appeals from Arminian preachers, and a few times I have been severely shocked by strange phenomenons in nature; only one of which I will name.

In the fall of 1833, while in my eighteenth year, early one morning at the break of day, a gentleman got up and called to my uncle and said, "Henry, get up and look at the stars falling from heaven." I was seriously alarmed. The first thought that entered my mind was the judgment day, and no preparation for it. I got up and witnessed the august sight, which soon vanished upon the approach of day. This strange freak of nature excited the whole community. I was in conversation, late in the evening, with a young man who was a professor of Christianity, and he said to me, "I have no doubt if darkness was now to set in, we would see the same awful sight."

The evening was very clear, and when darkness did prevail, the elements were perfectly studded with stars: hence the scare and alarm. All passes off with time and is numbered with the things that are forgotten.

In the year 1836, and the twenty-first year of my age, I was bereft by death of a loving, devoted and affectionate mother. At the time of her death I was about thirty miles away from where she died, and prostrated myself upon the bed of affliction. O, the distress I saw upon the reception of this news! The question seemed to be propounded to me, Young man, are you also prepared to meet the solemnities of death? I know not from whence the question came, but the only answer I had was, I am wholly unprepared to meet the dreaded monster. I entertain the hope that here was a nail fastened in a sure place by the Master of Assemblies. The Lord restored me to health, but my troubles sent me to the silent grove, and made me a beggar for mercy.

In the spring of 1837, I left my native country, kindred and all, and came to Scott County, Mississippi, and made my home among strangers. On the 12th of July, 1838, I was married to Miss Drusilla Turner, whose parents were Baptists and belonged to Antioch. My troubles about my future welfare were still pressing me heavily, and I was learning some lessons experimentally. I was being taught my prostrate, helpless condition before my Maker, and nothing short of His omnipotent power could lift me from that degradation in which sin had involved me. Oh! what could I do? What could I plead in extenuation of my sins and transgressions?—nothing, but confess the justice of God in my condemnation, and beg for mercy for Jesus' sake.

I attended the church meetings of Antioch church, and when I would witness a baptism, it seemed to me there was a line of distinction drawn between them and myself. They were on mercy's side, and I a poor castaway.

I was in trouble on account of my sins from August, 1836, until April, 1841, at which time I have a little hope that God, for Christ's sake, forgave my sins—that He gave me "beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness." In consideration of the Lord's goodness and mercy and His pardoning love to me, a poor sinner, I here adopt David's words, and say, "Bless the Lord, O my soul; and a'! that is within me bless His holy name."

Soon after this demonstration of God's love and mercy to me a poor sinner, my mind was seriously exercised about going to the church and following my Lord and Master in baptism; but by this time doubts sprung up in my mind about the genuineness of my hope in Christ; and, inasmuch as I did not want to deceive the people whom I so devotedly loved, I concluded to wait for further demonstration of God's power, goodness, and love. In the meantime, I went to hear a Methodist man preach, who said in his discourse, "If he did not know he was a Christian, he never would attempt to preach again." This declaration by the preacher was in perfect harmony with my preconceived opinion about the realities of Christianity, and I then and there decided not to go to the church. I was now in great trouble; sorrow pervaded my bosom. Jeremiah said in his lamentations, "Is it nothing to you, all ye that pass by, behold and see if there be any sorrow like unto my sorrow." I could not refrain from expressing to those whose sympathies I thought were enlisted in my behalf, the troubles that surrounded me. I did receive instruction and encouragement from those whose

judgment I confided in. I was told there was a basis upon which our hope rested, and that there was warfare attending the saints throughout their Christian days, and that we should not let a feeling of unworthiness prevent us from a faithful discharge of our duty to Him, who has said, "If ye love Me, keep My commandments."

I was greatly encouraged and comforted by those lovely friends, and according to their instruction and advice went to the church in the beautiful month of May, 1841, was received by the church, and on Sunday morning was baptized into the fellowship of Antioch church by Elder Stephen Berry. When I emerged from the liquid grave I was happy, and in feeling possessed the answer of a good conscience toward God. I surely did enjoy and appreciate my church relations finely. I believe I found rest by taking the yoke of my Master upon me.

The peace and quiet I enjoyed in my new relation with the church I trust was the gift of my loving Saviour. But this peace was soon to be disturbed, and confusion was to be the prevailing element in the church. And why all this? The Baptists had expressed themselves in all time that the Bible was a sufficient rule for their faith and practice, but it seems it was left to the nineteenth century to disclose the fact that in this they were mistaken—that there are practices necessary to be carried out in the evangelization of the world unauthorized and unsupported by the Word of God. We conclude if the Bible is insufficient for their practice, it also is for their faith, and where shall we find a people that yet contends that the Bible is a sufficient rule both for faith and practice?

After much confusion, trouble, and distress in the church, the separation took place not only in Antioch, but in many of the churches in the surrounding country.

The Bethany Association of Primitive Baptist Faith and Order was organized with seven churches at New Bethel church, Leake County, Mississippi, on the 24th of August, 1844. Elders Elijah Wilbanks, Stephen Berry, and R. Fortson were all the preachers we had. Brethren Wilbanks and Berry were quite infirm men, and Elder Fortson, in a short time, moved to Louisiana, and great desolation prevailed in our midst. I had impressions of some character from my early membership, but the war which preceded our dissolution so absorbed my youthful, tender mind, they were lost sight of for the time being, but now being separated and witnessing our lack in the ministry of the Word, and hearing the prophecies that followed one after another, that the little band of Predestinarian Baptists would soon become extinct, I was moved with deep solicitude of feeling for the interest and spiritual welfare of my dear brethren. These early impressions of mind seemed to return upon me with force, but I knew but little of what were the essential qualifications of a gospel minister and could not see any of them in myself. I learned that no man taketh the honor to himself, but he that is called of God—that God is the author of our calling, and that the calling by Him of His servants to the great work of the gospel ministry is as irresistible as the calling of the sinner from darkness to light.

I wearied with these impressions until 1849. The latter part of that year I made known to Elder William Roberts, who at the time had the care of Antioch church, in what I thought then was confidential between us, what my distresses and burden of mind was; I thought perhaps he would drop some word of comfort to me; but he said but little to me, and I hardly was able to tell whether I had his sympathies or not. I learned, however, that he had taken special

pains to go and tell the substance of the interview to the church. I belonged to the church; I loved the church, and she had a right to call me out to judge whether I was possessed of a gift or not. This she did do, and judging from the action of the church, I suppose she was satisfied the Lord had a work for me to do. The calls and requisitions made for my services by my brethren in their state of destitution left me but little time for self-examination. I have endeavored to use all care and diligence I was master of, to guard well the doctrine. "But speak thou the things which become sound doctrine." "Take heed unto thyself and unto the doctrine." When I did enter the ministry it seems to have been so hurriedly that there was no time devoted to "Take heed to thyself." Is it therefore possible I have run without being called?

In addition to my being liberated by the church to speak in public I hold a written license from the church, dated the 9th of March, 1850, recommending me to the Baptist denomination as a licensed gospel preacher. In July following, Brother Patrick made a motion in the church that I be set apart by ordination. This both astonished and confused me, as I thought a long time ought to be given to judge of my gift, whether it would be acceptable and profitable to the denomination or not.

In consequence of the scarcity of preachers with the Old Baptists at that time, it became necessary to carry out the order of the church, that a call be made to the following preachers: M. Hopson, of Kemper County; W. Roberts, of Newton County; and E. Wilbanks, of Leake County. All the time intervening between this order of the church and the day appointed for the consummation of the work, my mind was seriously exercised, but I finally arrived at the conclusion, if these preachers all come I should receive it as evidence the Lord was directing the matter and I should be submissive. At the time appointed a large congregation assembled at the church, and all the preachers above named put in an appearance, and I was under a close examination as to my faith in Christ, the impressions of mind that led me into this work, together with my doctrinal views of the great system of Salvation by Grace. The Presbytery being satisfied, then and there ordained me to the full functions of a gospel minister.

My credentials, now before me, are dated August the 10th, 1850.

From the above date, until September, 1861, I almost gave myself wholly to travel and the ministry of the Word. In this time I attended Bethlehem church, in Green County, Alabama, two years; Bethany church, in Pickens County, two years; Union church, in Noxubee County, Mississippi, six successive years.

The churches in our own little Association, many of them, were altogether dependent upon the writer for what preaching they got. In September, 1861, my travels were very much curtailed by the progress of the civil war in our country. My sons were called off to the army, and I found myself called to devote a considerable portion of my time to the plow-handles, but the Lord blessed me and caused the earth to yield her increase and give seed to the sower and bread to the eater. Since the war my travels have been more circumscribed, and I have not done as much work in the ministry.

I have stood closely identified with the Bethany Association from her constitution up to the present time. I feel as great a desire for her welfare and spiritual advancement as I ever did, and my solicitude for the perpetuation of the principles governing the poor Old Baptists remains unabated.

I have lived out here upon earth my three score years and ten

and know most assuredly that I am in the evening time of my Christian day. All these long years of my life I have had food and raiment. The Giver of every good and of every perfect gift has remembered me in mercy. Blessed be His holy name. The Primitive Baptists have treated me with great kindness in all my travels here, and I hope I was prepared at heart properly to appreciate it.

I now submit what I have written to my brethren of the Association, to be disposed of as they see proper, under a promise that all will be well with me.

Yours in gospel bonds,

J. G. CRECELIUS.

Butler, Ga., July 19, 1898.

DEAR BROTHER HASSELL: By permission of sister Woodall, I send you the enclosed letter for publication. As I was deeply impressed with the sentiment it contains, I thought also it would comfort many others to know that our dear deceased brother and Elder's grandchildren were remembered in a godly way by this dear sister, and perhaps her worthy deed will provoke others to love and to good works. May her charity be as bread cast upon the waters.

Yours in Christian love,

J. G. MURRAY.

Pleasant Hill, Ga.

MISS RACHEL RESPESS: Enclosed please find check for six dollars, which you will please accept, and donate as follows: Five dollars (\$5.00) for sister Minnie McDowell's children; one dollar for old brother J. G. Murray, as I suppose you see him often, and I am not certain of his office. I send this as a little token of my love and esteem for our aged ministers. I have often seen Elder Murray and your father at Ephesus, and at my father's house, and have been much comforted, and instructed, by listening to their sermons. I have never had the pleasure of knowing any of you personally; but, knowing that you are all grown, I thought it better to send the little present to sister Minnie's little children, knowing that they are entire orphans. I have a peculiar desire to know their names and ages. I have four children—Mattie, 12 years old; Jessie, 10; Jimmie, 6; Willie, 4. We had the pleasure of your father's company only once at our own home, to eat with

us at our table, and pray with us at our family altar, but that time will be (by us) long remembered. I guess you will know me as I know you. I am the fourth child of Deacon John Pye, and I have his name, Johnnie. Praying God's blessings to rest on you all, I remain,
Your true friend,

MRS. D. F. WOODALL.

SALOME.

She knew not what for them she sought—
At His right hand and left to sit !
How great the glory, passing thought ;
How rough the path that led to it.

They knew not what of Him they asked,
But He their deeper sense distilled ;
Gently the selfish wish unmasked,
But all the prayer of love fulfilled.

Pride sought to lift herself on high,
And heard but of the bitter cup ;
Love would but to her Lord be nigh,
And won her measure—heaped up.

With vision of His glory blessed ;
Stood on the mountain by His side ;
Leaned, at the supper, on His breast ;
Stood close beneath Him when He died.

One brother shared His cup of woe—
The second of His martyr-band ;
One, by His glory smitten low,
Rose at the touch of His right hand.

Thus when by earth's cross-lights perplexed,
We crave the thing that should not be,
God, reading right our erring text,
Gives the desire, could we but see.

—Mrs. Charles.

Truth loses its power when compromised. It is distinctive and can not thrive with intermixtures of error. The effort to tone it down and make it palatable to different religious classes is worse than folly—it is a betrayal of a solemn trust. The Gospel of Jesus Christ must ever stand alone and unalterable. Sir Mouier Williams, the eminent Sanscrit Professor at Oxford, takes high, but only the right and safe, position when he says: "Christianity can not be, must not be, watered down to suit the palate of Hindu, Parsee, Confucianist, Buddhist, or Mohammedan; and whosoever wishes to pass from the false religion to the true, can never hope to do so by the rickety planks of compromise, or by the help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith, the living Christ will spread His everlasting arms beneath him and land him safely on the Eternal Rock."—*Selected.*

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
WM. M. MITCHELL, Opelika, Ala. } EDITORS.
J. E. W. HENDERSON, Luverne, Ala. }

Parties desiring to communicate with either of the Editors of the MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER, should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those to whom it is more convenient, can hand or send dues and correspondence for THE MESSENGER to Elder Mitchell, Opelika, Ala., who will take pleasure in serving them.

Elder Henderson will continue to act as General Agent for THE GOSPEL MESSENGER, and remittances may be handed or sent to him by those choosing to do so.

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. iii. 16, 17.

NON-FELLOWSHIP.

I desire to express my most hearty commendation of the communication by brother Mitchell in this number of the “Gospel Messenger,” on the subject of fellowship, and to emphasize the vital importance of correct views on this question to the welfare of the Primitive Baptist cause—to the peace and union and upbuilding of our churches. The Lord Jesus Christ, the only Master and Head of the church, never established but one tribunal on earth—the local church at any place—for receiving, examining, disciplining, and excluding members. When an editor or preacher or deacon or private member or an Association or council presume to exercise these functions of a gospel church, such persons themselves become transgressors of the law of Christ, and should be brought under discipline by the church of which they are members. The last place in the world where Mob Law or Anarchy should be tolerated, is a church of Christ. All proceedings connected with the church life or death of a human being should be conducted by his own church, with solemn deliberation, perfect impartiality, and becoming order; and, in the

final decision, we should, in imitation of the dealings of our heavenly Father with all His erring and sinful children, temper judgment with mercy—if the offending member can not be saved to the fellowship of the church, the act of exclusion should be performed with tenderness and sorrow, in faithfulness and love to God and His cause and the offender. Slackness of discipline, and the unscriptural usurpation of church rights by individual members and by outside bodies, have, in some sections of our country, been fruitful sources of confusion and division among our people. A return to the divine order of the New Testament would heal many bleeding schisms, and tend to prevent others in the future. A multiplication of new tests of fellowship, still further dividing and sub-dividing the body of Christ, seems to me as suicidal as it is unscriptural; and the essence of such a dictatorial and divisive spirit seems to me to be pharisaism and selfishness—an assumption that we are a great deal wiser or better than our brethren, and a desire to start a little faction to be called after our poor, sinful, and dying names. Paul declares that such a spirit is that of carnal weakness and folly (1 Cor. iii.); and, as Christ enjoins devoted mutual love upon His people, and prays for their living and lasting union, we know that such a spirit is Anti-Christ (John xiii. 34, 35; xvii. 20, 21; 1 John ii. 22, 23; iv.). Of course, we are neither to ignore nor favor error or disorder, but should contend earnestly against them, in dependence upon God, and in meekness and love, both for the glory of God and the good of His people, and we should heartily labor, if possible, to save the offender; but we should leave the settlement of his church relations with the church of which he is a member. Old School, Primitive, or Bible Baptists, should be the last people in the world to have one or more Popes ruling over them; they should stand fast in the liberty wherewith Christ hath made them free (John viii. 36; Gal. v. 1). The people of God are all brethren of each other, children of the same Father, and have the same Head and Master, Christ; and no one of them is allowed by Christ to lord it over the others (Matt. xxiii. 8—12; 2 Cor. i. 5, 6; 1 Pet. v. 1—6). The humblest of His people are

the wisest, the greatest, and the most Christ-like (Matt. xviii. 1—4; xi. 29; xxiii. 11, 12); and, instead of originating or perpetuating, they will earnestly and lovingly and meekly labor to heal the painful, shameful, and bleeding wounds in the mystical body of Christ, and the divine graces of humility, love, gentleness, and forbearance will greatly promote the spiritual success of their godly labors (John xiii. 34, 35; xvii. 20, 21; Rom. xii.; 1 Cor. i., iii.; xiii.; Eph. i. 22, 23; ii. 18—22; iii. 15; iv. 1—16, 31, 32; v. 25—32; vi. 18; 1 Pet. iv. 8; v. 1—6; 1 John iii.; iv.).

S. H.

PREACHING THROUGH INFIRMITY OF THE FLESH.

“Ye know how that through the infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh, ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? for I bear ye record, if it had been possible, ye would have plucked out your own eyes and have given them to me. Am I therefore become your enemy because I tell you the truth?” Gal. iv. 13—16.

The Apostle Paul was extraordinarily endowed by the Spirit and power of the Lord Jesus Christ to preach the gospel, and also to write to the churches concerning the things of the kingdom of Christ. His letters were indeed weighty and powerful, but still he was a man of much infirmity of body, so much so that some who had never experienced such infirmity in their flesh, were disposed to bring this infirmity of the Apostle forward as an objection, and thereby weaken him in the affection and esteem of his brethren. “His bodily presence,” say they, “is weak and his speech contemptible.” These envious and evil-minded preachers sought to corrupt the churches of Galatia, and turn them away from the faith of the gospel which Paul had through infirmity of the flesh preached to them at the first, and which they had so heartily received with many manifestations of “blessedness” and joy. Not only had they received the gospel with gladness of heart, but they had also received the Apostle who preached it, as an angel, or messenger of God. They neither rejected nor despised the message of love sent

them of the Lord, nor did they despise or neglect the man who preached it, because of any infirmity of the flesh that was manifest in him, even though a few "false apostles and deceitful workers" did seek to bring the Apostle of Christ into contempt and disrepute among his brethren by saying his speech was contemptible—no doubt designing thereby to have others to regard him with the same contempt which they themselves had for him, and for the doctrine he preached.

And it is but too apparent to be denied, that these teachers who had preached "another gospel" from that which Paul had preached through infirmity, had been quite successful in perverting the gospel of Christ, as well as in troubling the churches and corrupting the minds of the brethren to such extent against the Apostle, as to regard him as an enemy to their peace and progress as churches.

Seeing this state of things, the Apostle asks the searching question, "Am I therefore become your enemy because I tell you the truth?" Truth—plain, unvarnished truth as it is in Jesus, and as experienced by real Christians, is something gospel perverters do not want to hear. They regard those who preach it as enemies to their success. They pervert the gospel of Christ, and therefore the truth condemns and exposes their craft.

We may learn from several things mentioned in the Epistle to the Galatians how fickle and uncertain the manifestations of the love of our brethren often are. At one time they receive us with all joy and gladness, showing great kindness and willingness to bear with the infirmities of our flesh, and still receive the gospel thus preached to them, without despising or rejecting the weakness or infirmity of body of him who preaches to them. At another time, and sometimes in a very short while, these same brethren who had shown such warmth of zeal and fervor of spirit in receiving us, suddenly grow cold and distant. Their general bearing towards you becomes different from what it formerly had been. They show signs of shunning your company and seeking other associates, until even the Apostle was so astonished at the "new departure" that the

spirit of inspiration moved him to say, "I marvel that you are so soon removed from him that called you unto another gospel, which is not another, but there be some that trouble you and would pervert the gospel of Christ."

Good brethren and sisters are often very unsuspecting. Especially is this the case with young members and others who have never seen or had occasion to have trouble in churches by reason of the unsoundness or unfaithfulness of under-shepherds under whose loving and watchful care they have been. Where a church has a faithful preacher that "takes heed to himself and to all the flock over which the Holy Ghost has made him an overseer," the membership thus fed and cared for generally have a high regard for any man that comes among them as a Primitive Baptist preacher. They suspect nothing wrong, and for this very reason they are not very careful to weigh every point presented in preaching, nor do they give themselves much concern to know what has been the general character of the man who comes transiently among them. They suspect nothing wrong, and therefore take it for granted that everything is right.

But it sometimes happens that in this way bad seed is sown among churches, and, when it begins to bring forth its fruits, coldness towards their former home preacher is seen. They cannot now so well bear with the infirmities of the flesh through which he has had to preach the gospel to them. He has come to them, year after year, and month after month, in great faithfulness, but he comes in weakness, in fear, and in much trembling, desiring to know nothing among his brethren but Jesus Christ and Him crucified.

Now, when brethren and sisters, or churches, get so corrupted that they cannot any longer bear with the infirmities through which the gospel has been preached to them, without complaining of it, it is well calculated to cause one to ask, "Am I therefore become your enemy because I tell you the truth?"

The Apostle was not, and never had been, an enemy to the churches of Galatia. But through the corrupting influences of false teaching they had begun to regard

him as an enemy, and could no longer receive him with the marks of love and attention that had formerly characterized their conduct, when they received him as an angel of God, and received his teaching and doctrine even as they would have received the teaching and doctrine as preached by Christ Jesus. But a wonderful change had come to light in their conduct. Paul was the same, his preaching was the same, and his infirmities were as they formerly had been.

How often has it been the case that good gospel preachers have had to preach through much infirmity of the flesh for many years! If I am indeed a gospel preacher at all, it is through great fleshly infirmity that I entered the ministry, and increased infirmities have marked my progress all the way for over half a century, and will, no doubt, be more visibly seen and more keenly felt till the end of my journey.

I can, therefore, most feelingly come into fellowship with the Apostle when he appealed to the knowledge of his brethren by saying, "Ye know how through infirmity of the flesh I preached the gospel to you at the first." And this infirmity has been of such a severe character of suffering that it has often seemed to me that it so crippled all my services to my brethren, and marred my enjoyments of life in everything to such an extent, I would think my brethren could bear no longer with me, but that they would become to despise and reject me because of these disagreeable things. I am thankful that it is as well with me as it is, and I am thankful to God that He has put it into the hearts of His people to bear with me in my weakness, and infirmity, so that I still have a place in their love and fellowship in the gospel. I have long been desirous that God would give me grace to know both how to abound and how to suffer need, and that I could in all things, and everywhere, be instructed both to be full and to be hungry, as was the Apostle. Phil. iv. 12. But I have not yet arrived to where I can say, "I take pleasure in infirmities." 2 Cor. xii. It has been a great besetting sin with me, that I seldom have felt that degree of reconciliation and resignation to my infirmities and sufferings that I desired. Whether in the pulpit or out of

it, at home or abroad, I have been a continual sufferer, causing me to be very nervous and sleepless, making me very poor company for any one at home or abroad.

But I will not trouble the reader further with a recital of these daily infirmities. It is by no means pleasant to me to even refer to the many sore conflicts through which I have passed. I do not really desire to do so any further than may be necessary to magnify and extol the grace of God by which I have so long been sustained in the midst of the furnace. By the grace of God, I trust I have been enabled through suffering, temptations, trials, and many tears to preach the gospel of the Son of God. Can this generation bear with such infirmities in a preacher?

W. M. M.

P. S. —By way of postscript to the foregoing article, I will say that there is another feature of infirmity, besides mere bodily infirmities or mental weakness, that is common to all men, though all men are not made fully conscious of it, nor do all men loathe, abhor, or mourn over it, or pray to be freed from its reigning power. The sinful depravity and corruption of which all men partake is a source of daily distress to all who are born of the Spirit. In this tabernacle they groan, being burdened with a feeling sense of their sinful nature. It is a daily infirmity that leads them away from God and His worship. It has caused many a good man to distrust the Word and promises of God. It caused the Psalmist to say, "Hath God forgotten to be gracious?" But soon he was enabled by the grace of God to say, "This is my infirmity." Ps. lvii. 10. Even in prayer, or any other spiritual devotion, we need the Spirit of grace and supplication poured out upon us to help us overcome our infirmities. No human skill or medicine can ever modify or remove these daily infirmities; nor can they render any assistance to a child of God to enable him to battle successfully against them. There is One alone who can give us help, and strength, for the battle. Of Him it is written that "Himself took our infirmities and bare our sicknesses." Matt. viii. 17.

Jesus is, therefore, the Great High Priest that can be touched with the feeling of our infirmities. And

though the spirit of infirmity had bound one poor woman for eighteen years that she could by no means lift up herself, Jesus, the Son of God, who had Himself taken full control of her infirmities, could speak in love, in power and in mercy, saying, "Woman, thou art loosed from thine infirmity, and immediately she was made straight, and glorified God." Luke xiii. 12.

Under the ceremonial form of worship every Israelite and every grade of priests, even the high priests, that represented the people in their official service and offerings, were men of infirmity, and none of them were suffered to continue by reason of death, and so it must be with all of us. The seeds of death are in us, but, thanks be unto God, this last enemy will be destroyed and put under the feet of our conquering King. If, therefore, we must needs glory, let us glory in our infirmities, that the power of Christ may rest upon us.

M.

IS IT TRUE?

The following "Significant" item is copied from the "Winston (N. C.) Republican," and appears in the "Sunday School Missionary," Vol. XXII, No. 11, November, 1897, being a report from one of the "workers" among the mountains of North Carolina. Hear him:

A SIGNIFICANT ITEM.

"The Primitive Baptists term themselves the 'Regulars,' and are, as a general thing, known as the 'Hardshells,' and are quite strong in this State. It is learned in Raleigh that twenty churches of this denomination in the Wilkes and Surry section will at once become Missionary Baptists."—"Winston Republican."

"These churches did not have any Sunday Schools, and would turn out any member that attended one. I began my work by starting schools in the public school-houses. Often the Hardshell committeemen would lock the doors. We would then find some outhouse to keep the good work going. God sent blessings on the efforts until the Sunday Schools had more friends than

foes, even then in those Hardshell churches, and they stopped turning them out of the churches for going to Sunday School. One Primitive Association started Bible schools, but did not allow any lesson helps in their schools. I did not know that so large a number would make the change above indicated until I read it in this paper. We found them without the Bible and other good books; now they have quit dram-drinking and other evils, and they will now do something for Christ.

"The above are all white folks, and show only a small part of our work among the mountain whites.

"One day last week a white man walked about ten or fifteen miles to buy a Union Primer and a Union Speller; his home is in the Knobs, the former stronghold of the famous moonshiners; he told me that the Knobs Sunday School continued to live and do much good; for a long time he would not attend, but he found that his neighbors and their children were learning to read; that made him want to learn, and he did not have any book, therefore he started to find me, and he wanted the Bible and the books that would teach him to read the Bible. Sometimes I find men trying to hinder the work. Each time they block the progress in one place, the door opens in two or three other places. Hunt's Sunday School near Elkin, has grown into a church; have erected a nice frame house, and will open it next Sunday. I am invited to take part in the exercises, but my engagements are in other places.

"I need more money to carry on the work; also, two or three more men to help."—J. H. Gilmer, Jr.

Well, Brother Hassell, I am glad that the men who are doing "many wonderful works" in the name (as they now claim, and will plead at the bar of judgment) of Jesus, are honest enough to admit that the people called "Hardshells" are Primitive Baptists, whether they live in the mountain wilds of North Carolina, or in the more favored and enlightened sections of country where the Bible has been seen and read. For if they are indeed Primitive Baptists, they are the children of God, and the church of Christ. It is, however, sad to contemplate the possibility that "twenty churches of this denomination" have been carried away into

Babylonish captivity, and become involved in the meshes of modern missionary abominations. This wonderful worker says. "We found them without the Bible." If this be true, it may account for their fall; for if they had studied the Bible diligently they could not have been so easily led astray. But, perhaps, they have been influenced more by the "other good books" referred to by our Sunday School hero than by the teachings of the Bible. Brother Hassell, please tell us about those twenty churches in your State thus claimed by the Missionary Baptists to have joined their ranks and adopted their Sunday School system; is it true?

After our hero gets through his "work" among the mountain moonshiners, and converts all the Primitive Baptist churches into Missionary Baptist churches, wonder if he could be induced to try his hand on twenty churches of the Kehukee Association? The money cost will be much lighter, since they already have the Bible and some "other good books," such as Hassell's Church History, and are better informed on the subject of modern missions, Sunday Schools, Bible and tract societies, etc., than the aforesaid score of churches in the Wilkes and Surry section. And should he undertake the job in the Kehukee Association, and fail to convert them, there are more than twenty churches of the same denomination here in southeast Alabama that have no Sunday Schools, who also have Bibles and other good books, and challenge the wisdom and power of the entire work-mongrel fraternity to show any warrant in God's holy word for their pretenses. Will the young man come down and lead us out, and show us how to "do something for Jesus?"

He tells us that "Hunt's Sunday School has grown into a church." What more could be said in honor of that Sunday School and its founder? The church germ must have been in the Sunday School, then, else a church could not have grown out of it. Wonder how these twenty churches of Primitive Baptists happened to be in existence without Sunday Schools, or Bibles, or other good books? What did they grow out of? Twenty plants in actual existence before the seeds were planted! Strange!

Brother Hassell, is "The Gospel Messenger" circulated in that part of the State of North Carolina referred to by Mr. Gilmer? I feel like it would shed a ray of light on those benighted people, and might assist our pioneer hero in exposing the nature and character of his work. But then he only appeals for more money and only two or three more men to carry on the work. A heap more money and only two or three more men to share it with him would give a larger dividend. The Lord pity them.

J. E. W. H.

REPLY.—I am informed that the twenty churches alluded to have not for thirty or forty years been identified with or recognized by the Primitive Baptists. They were virtually Missionaries already, and have simply gone to their own people. Genuine Primitive Baptists desire no such unsound element in their ranks; for it would be a source of weakness, confusion, and division. It is, indeed, not surprising that persons who have no Bibles, or who could not read them if they had them, and who were not blessed with able and faithful ministers of the New Testament, should be turned away, by shrewd and designing men, from a profession of the divine doctrine of salvation by grace alone to a profession of the human doctrine of salvation by works—from the ancient commandments of God to the modern inventions of men—from professed faith in God, and His grace and promises to faith in men and their money and machinery. Of our three thousand churches in the United States, it seems that twenty, which forty years ago were thought to be of our faith and order, have gone out from us because they were not really of us (1 John ii. 19; John viii. 31, 32). "Thus saith the Lord; cursed be the man that trusteth in man, and maketh flesh his arm; but blessed is the man that trusteth in the Lord, and whose hope the Lord is" (Jer. xvii. 5—8). "All thy children shall be taught not of man, but of the Lord, and great shall be their peace" (Isa. liv. 13; John vi. 45; Jer. xxx. 31—34; Heb. viii. 7—13). "The Gospel Messenger" has but two subscribers in Surry County and none in Wilkes County, N. C.

S. H.

DANGER.

“Little children, keep yourselves from idols.” 1 John v. 21.

This holy precept is binding upon the children of God, all of whom are little children in the sense that they are too small and weak to take care of themselves, and have confidence and faith to confide and trust in their Great Father in heaven to protect, defend, and support them. They will not despise the voice that speaks to warn them of dangers which they are often too shortsighted to discover in time to avoid them. They all know it is wrong to worship idols, and they are not apt to render any real heart devotion to idols, yet they are sometimes inclined to venture too near them. In the text quoted above, they are admonished, not only to keep themselves from idolatry, which is to worship an idol, but to keep away from idols. There is danger to them in going near to or coming in direct contact with the gods of the heathen; because they cannot visit the temples of those gods without encountering the influence of their zealous devotees, for they are ever present to greet you with smiles and laud you for even the smallest degree of respect or homage you pay to their gods.

Then, little children of God, if you love God and the true worship of the one only true and living God, you should declare it by keeping away from idols; for if you are found there often you deny in act that you “hate every false way.” Psa. cxix. 104. God’s command to His people is in point; “keep thee far from a false matter.” Exodus xxiii. 7. We should remember that the church is the body and bride of the Saviour, and all other religious orders make up the mystic Babylon, the strange woman whose lips drop as the honeycomb, and whose mouth is smoother than oil. “But her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell. Lest thou shouldest ponder the path of life, her ways are movable, that thou canst not know them. Hear me now, therefore, O ye children, and depart not from the words of my mouth. Remove thy way far from her, and come not nigh the door of her house”: Prov. v.

3—8. This is a very dangerous woman, little children, and your Heavenly Father has thus warned you to keep away from her house, and to keep far away. This is not that virtuous woman that keeps at home and honors her husband by her obedience in keeping house for Him. No, this strange woman is loud and stubborn; her feet abide not in her house. “Now is she without, now in the streets, and lieth in wait at every corner.” Prov. vii. 11, 12. Read the whole chapter, and behold how the young man, void of understanding, is caught and led to death by her fair speech. Little children, there is danger in this loud, stubborn, sweet-spoken, oily-mouthed character. Better keep as far from her as you possibly can. You will find her appearance and character further described in Rev. 17th chapter, and her name; also the names and characters of her daughters. They have caused much bloodshed, and if the old lady can succeed in getting the kings of the earth drunken with the vile contents of her golden cup, there will be still more trouble. “Little children, keep yourselves from idols.”

J. E. W. H.

SAUL AND DAVID.

“Now there was long war between the house of Saul and the house of David; but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.” 2 Sam. iii. 1.

I have taken this text to aid me in drawing the line between the just and the unjust, and also between the election of man, the creature, and that of God, the Creator, together with the ultimatum of each.

Saul was the first man to reign as king over Israel, and was the choice of the people. Their choice was influenced by a display of Saul's indomitable courage at a time when Israel had rejected the Lord their God who had delivered them from the Egyptians, and out of the hand of all the kingdoms, and of them that oppressed them. 1 Sam. x. 18, 19. Preferring to have a man to reign over them, they were left to shift for themselves, and when they proposed to make a league with Nahash the Ammonite, the first thing they received was insult and a threat of everlasting disgrace

and reproach of the whole nation of Israel. 1 Sam. xi. 1, 2.

And so, as they elected, the Lord gave them Saul to be their king just long enough to develop their weakness and folly, and to chastise them for their wickedness in asking a king, when the Lord God was their King. 1 Sam. xii. 19, 20. The history of their wild and wicked career under the reign of Saul ended in defeat and shame, and they were forced to confess their guilt and ask forgiveness.

David was the first man chosen of God to reign as king over His people Israel (1 Sam. xvi.), and the sequel shows that success, victory, and triumph attended the armies of Israel under his reign.

But there continued to be a house of Saul, and David had more trouble with them than with all other forces combined, because they were identified with Israel, and their influence was always bent on internal strife and disruption, and there was no peace until after the evil fruit of the election of man was entirely eliminated, and the election of God had borne its fruits of justice, equity and consequent righteousness and peace.

But this change did not develop all at once, but was gradual, as the growth of a tree; David, the representative of the right way, and the just, waxed stronger and stronger in war against the powers of darkness (for darkness it is, "The way of the wicked is as darkness, they know not at what they stumble." Prov. iv. 19), as it is written, "The righteous shall also hold on his way, and he that hath clean hands shall be stronger and stronger." Job xvii. 9. And when the spiritual David is pointed out to the eye of faith, He is seen in the attitude of a mighty Conqueror, whose strength is everlasting, and undiminished by the hardest fought battles, as John saw Him mounted on a white horse, with a bow in His hand, and going forth conquering and to conquer. Rev. vi. 2; Psa. xlv. 3—5. This is the Anointed King of Saints, the Antitypical David, the Elect Head of the Church, which is His body, the fullness of Him that filleth all in all. Yea, He has conquered and is yet to conquer the last enemy that is to be destroyed—death.

Jesus, the King of Glory, is the Way, "the path of the just which is a shining light, that shineth more and more unto the perfect day." Prov. iv. 18. And while the wicked kingdom will wax weaker and weaker, under the mighty power of Zion's King until He shall subdue all things unto Himself, He will wax stronger and stronger in the exhibition of His power, and His subjects, the objects of His love and trophies of His grace, shall, under His leadership, go from strength to strength until every one of them in Zion shall appear before God. Psal. lxxxiv. 7. And when at last the roll shall be called at the great reunion of the royal army, they will all be present with Him who loved them and gave Himself for them.

The house of Saul grew weaker and weaker, until but a feeble relic was left in the person of Mephibosheth (2 Sam. ix.), and he was brought to the king's palace and fed at the king's table by virtue of the covenant previously made between David and Jonathan (1 Sam. xx.). So all the covenant children will be brought and feasted at the King's table.

J. E. W. H.

QUESTIONS AND ANSWERS.

1.--Q. How do you explain Rom. ix. 21? A. The translation of this verse in the King James version is: "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" In the Revised and the Baptist versions, the more exact translation is: "Hath not the potter a right over the clay, etc." The Apostle Paul, having, in previous chapters of his epistle to the Romans, spoken of the totally and equally sinful and lost condition of the whole human family, both Jews and Gentiles, is speaking, in the 8th and 9th chapters, of God's free electing and predestinating love and His merciful, spiritual, holy, and everlasting salvation of His people, both Jews and Gentiles, in Christ; and the Apostle declares that the sovereign and righteous Creator, Upholder, Governor, and Judge of the universe has a perfect right, out of the same lump of clay, the same mass of fallen and sinful humanity, to suffer some to go on

in their sins to deserved destruction, and to bestow His unlimited mercy upon others and prepare them for eternal glory. His free mercy to His people does not do the slightest injustice to His ungodly and unrighteous enemies, whom He will righteously reward according to their deeds (Rom. ii. 5, 6, 8, 9). His grace is glorified in the salvation of His people; and His justice is equally glorified in the condemnation of His enemies, who have no excuse for their wicked rebellion against Him (Rom. i. 18—32; ii. ; iii.). God is a Sovereign; but He is also infinitely wise and holy, and He cannot do wrong to any of His creatures. The whole connection, and Isa. xlv. 9 and lxiv. 8, and the contexts, and Jer. xviii., where the figure of the potter and the clay is first used, prove that such is the meaning of this text. As the potter does not *create* the clay, the figure can not apply to the original creation of man. Adam and Eve were created in the sinless image of their Creator (Gen. i. 26, 27; Eccles. vii. 29); and, without any compulsion or even temptation from Him, they transgressed His righteous commandment, and involved themselves and all their posterity in condemnation and death (Gen. iii.; Rom. v.; James i. 13); and it is only by His free mercy that any of them are saved (Rom. iii. 24; v. 19—21; vi. 23; viii. 29—39; xi. 5—7, etc.). The meaning of the 21st verse of the 9th chapter of Romans is plainly shown by the five following verses to be that which I have given.

2.—Q. What are your views of Exod. xxx. 18—21?

A. Between the brazen altar of burnt offering and the tabernacle, the Lord directed Moses to put a laver of brass with its foot or base of brass for the priests to wash their hands and feet at when they went to minister at the altar or in the tabernacle, and, if they did not thus wash, they were to die. The laver is believed to have been the reservoir for holding pure water, and the foot or base a lower receptacle for the water let out of the laver by taps or spouts when the priests were washing their hands and feet—the water in the laver being renewed every day and always kept pure. The laver and base were made (Exod. xxxviii. 8) of the polished brazen looking-glasses given by the devout women who assembled at the door of the tabernacle, “who thus

renounced the instruments of personal vanity for the sake of the higher beauties of holiness. The word of God or the gospel of Christ is both a mirror wherein to see ourselves and God's image reflected, and the ordinance or method of sanctifying or cleansing (2 Cor. iii. 18; James i. 23—25; Eph. v. 26; John xvii. 17). In Solomon's temple there was one great molten brazen 'sea' for the priests to wash in, and ten lavers on bases which could be wheeled about, for washing the animal victims for burnt-offering, five on the north and five on the south sides of the priests' courts (1 Kings vii. 23—39; 2 Chron. iv. 2—6). No lavers are mentioned in the second or Herod's temple. The high priest's whole body was washed at his consecration (Exod. xxix. 4), and on the day of atonement (Lev. xvi. 4). The priests' hands and feet alone were washed in the daily tabernacle ministrations (Exod. xxx. 18—20). So Christians are once for all wholly bathed in regeneration which is their priestly consecration; and daily wash away their soils of hand and feet contracted in walking through this defiling world (John xiii. 10, the Greek here reading 'he that has been *bathed* needs not save to *wash* his feet, but is clean all over'; 2 Cor. vii. 1; Heb. x. 22, 23; Eph. v. 26). The clothes of him who led away the scapegoat, and of the priest who offered the red heifer, were washed (Lev. xvi. 26; Num. xix. 7). The pharisaic washings of hands before eating, and of the whole body after being in the market (Mark vii. 2—4) turned attention off from the spirit of the law, which aimed at teaching inward purity, to a mere outward purification. In the sultry and dusty East, water for the feet was provided for the guests (Gen. xviii. 4; Luke vii. 44). The Lord Jesus, by washing His disciples' feet, taught our need of His cleansing, and His great humility whereby that cleansing was effected (compare 1 Sam. xxv. 41 and 1 Tim. v. 10). The sandals, without stockings, could not keep out dust from the feet; hence washing them was usual before either dining or sleeping (Cant. v. 3). Again, the usage of thrusting the hands of all who ate into the same dish rendered cleansing of the hands indispensable before eating. It was only when perverted into a self-righteous

ritual that our Lord protested against it (Matt. xv. 2; Luke xi. 38).” God is essentially, infinitely, and eternally holy; all His regenerated people are priests to serve Him; but, unless they are cleansed by His gospel truth from wilful sin, their services are dead and unacceptable to Him.

3.—Q. What does Christ mean when He says, “Call no man your Father upon the earth (Matt. xxiii. 9)?” A. Regard no man as the author, founder, director, or governor of your religion or your faith—as your ultimate and infallible authority in any matter of doctrine or practice. God is the only fountain and life of His people, and their only authoritative teacher. The Jews were accustomed to call their teachers fathers (2 Kings ii. 12; vi. 21); and the Pharisees regarded some of their teachers or rabbis as superior in authority to the prophets. Christ rebukes this evil and ruinous habit, and says to His disciples—“Give not that filial reverence to earthly teachers which is due only to your Father in heaven.” Paul calls himself the father of the Corinthians, Onesimus, Timothy, and Titus (the minister by whom they first believed) not to claim authority over them, but to intimate that he was entitled to their affection, as shown by the contexts of these passages. Paul disclaimed dominion over the faith of the church (2 Cor i. 24).

4.—Q. What is the meaning of the Saviour’s words to the lawyers in Luke xi. 52—“Ye have taken away the key of knowledge”? A. A key was an emblem of authority (Isa. xxii. 22; Matt. xvi. 19). The scribes, or lawyers, the copyists and expounders of the law and the prophets, the Old Testament Scriptures, were presented with a key when they entered upon the duties of their office. They claimed to be the only authoritative interpreters of the Scriptures; but instead of perceiving and explaining the true spiritual meaning of the Old Testament Scriptures, the law and the prophecies, as pointing forward to and fulfilled in Jesus of Nazareth, the Messiah or Christ, they utterly perverted their meaning, made salvation depend upon outward obedience to the ceremonial law, treated Christ with malignity and contempt, ascribed His divine and beneficent

miracles to Satan, and threatened to excommunicate from their synagogues all who confessed Him to be the Messiah. Instead of opening the door of the knowledge of the truth, and going in themselves and letting others in, they, as far as they were able, locked the door, kept out themselves, and kept others out. Against the light of their Scriptures and of their consciences, and against the clear proofs of Christ's divinity and messiahship, they rejected and crucified Him, and tried to exterminate His disciples.

5.—Q. Did Paul literally fight with a lion, and with beasts at Ephesus (2 Tim. iv. 17; 1 Cor. xv. 32)? A. It is probable that these expressions are figurative. The ancients frequently called brutal, enraged, ferocious, blood-thirsty men *beasts* (Psalm xxii. 12, 13, 16, 20, 21; xxxv. 17; lvii. 4; Titus i. 12; Dan. vii. 3—7; Rev. xiii.; xvii.). Satan is called "the dragon, that old serpent," and "a roaring lion" (Rev. xx. 2; 1 Pet. v. 8). Paul's Roman citizenship exempted him from being thrown to wild beasts in the amphitheatres. Luke does not, in his account of Paul's trials at Ephesus (Acts xix.), mention his literally encountering wild beasts; nor does Paul, in his detailed statement of his sufferings (in 2 Cor. xi. 23—33), speak of his being in perils with literal wild beasts.

6.—Q. Ought Primitive Baptists to lend their meeting-house to an Arminian minister for him to preach a funeral sermon in? A. Some of our best and most esteemed churches, in some parts of the United States, lend their meeting-house to other denominations on funeral occasions when the deceased is to be buried in an adjoining Primitive Baptist graveyard; but I never knew of such a custom in North Carolina. There is not a single example of funeral preaching in the Scriptures; the nearest approach to it is Christ's *private* conversation with Martha on the *resurrection* when He went to her house to *raise her brother Lazarus from the dead* (John xi. 21—27). In imitation of the funeral panegyric orations of the ancient Greek and Roman heathens over their dead, the Roman Catholics, in the fourth century of the Christian era, invented the custom of preaching funeral sermons, and afterwards still

further departed from apostolic practice by saying, for money, so-called masses or prayers for the dead to hasten their release from purgatory and their entrance into paradise (see Church History pages 391 and 392). I am glad to notice that funeral preaching is going out of fashion, and that the simple reading of a hymn and the Scriptures and a short prayer in the house of the deceased or at the grave are taking its place. Jesus did not allow one of His disciples to even attend the burial of his father, but said to him, "Follow Me; and let the dead bury their dead" (Matt. viii. 21, 22).

7.—Q. Is it right for a church to send a committee to examine, or to request to appear before the church conference, a member charged with a transgression or violation of the commandments of God? A. If such a member absents himself from conference, it is of course necessary either to have him examined by some suitable members or requested to appear before the church for examination; and the member or members appointed by the church to examine or summon him for examination are a committee, whether they are called by that name or not. It is only a very few Baptists, and that very recently, who have objected to the name or appointment of a committee to examine, or to cite to the church for examination, an offending member.

8.—Q. Should a church, when thoroughly convinced that one of her members is a transgressor of the laws of God, exclude him in his absence, without sending a committee to see him? A. It would be better for him to be present; but if the church is *thoroughly satisfied* of his guilt, and he will not attend her meetings, she should of course exclude him whether present or absent; yet his presence may be necessary to convince the church that he is guilty. Generally, it would be better to wait a month or so in order to have the offender present, face to face with his accusers and with his church.

9.—Q. Should a church retain in fellowship a member who has been, during two years, frequently drunk and occasionally gambling, if when arraigned before the church, he confesses his guilt and claims to have repented and that the Lord has forgiven him, and yet

the church can see no fruits of repentance? A. Certainly not. Actions speak louder than words; no true Baptist church will either receive or retain in fellowship a member who fails to "bring forth fruits meet for repentance" in a godly life as well as a godly conversation (Matt. iii. 8—12; Acts ii. 38; xxvi. 20; 2 Cor. vii. 10, 11).

10.—Q. Does a church's rescinding an act that excluded a member restore him to fellowship? A. Of course.

11.—Q. If a church excludes a member and afterwards dissolves, the members taking letters and joining other churches, ought the excluded member to make full satisfaction to the members of the dissolved church before being received into the fellowship of a church of the same faith and order? A. Certainly; otherwise the members who excluded him and the members who receive him are brought into non-fellowship.

12.—Q. Can a church retain in fellowship a sister with more than one living husband, or a brother with more than one living wife? A. A faithful church of Christ can not (Matt v. 32; xix. 3—9; Mark x. 2—12; Luke xvi. 18; Exod. xx. 14; 1 Cor. v. 11—13). Polygamy may do for Mormon infidels, but will never do for Primitive Baptists, who profess to be humble followers of the spotless Son of God. S. H.

FORM OF A CHURCH LETTER IN WITHDRAWING IN LOVE, PEACE, AND FELLOWSHIP FROM AN ASSOCIATION.

Having been requested by an esteemed brother to prepare a form of a church letter in withdrawing in love, peace, and fellowship from an Association, I have prepared the following, and I publish it in the "Gospel Messenger" for the use of any Primitive Baptist church desiring to return to the Divine simplicity of the New Testament.

SYLVESTER HASSELL.

"Whereas we believe that the Old and New Testament Scriptures are the perfect and infallible oracles of God, and the only authoritative standard of faith and practice, and whereas we do not find in them one single command or example of an Association of churches for any purpose whatever;

"We, therefore, the church of Christ, as we hope, at

....., being in love and peace and fellowship with all the churches of the..... Association, respectfully withdraw our formal connection with the Association as an institution or business body, and we most heartily and lovingly invite all of our dear brethren and sisters to visit us at any of our church meetings, and we expect, as we may be divinely permitted, to continue to visit them at their church meetings, in love, peace, and fellowship, as heretofore, and if they should desire and decide to continue meeting in an Association, it will not impair our fellowship for them in the least, as we believe that each church, in the fear and love of God, and in the light of His word and Spirit, should decide for itself the question of continuing in or withdrawing from an Association."

EXTRACTS.

Magnolia Springs, Jasper County, Texas, May 10, 1898.

DEAR BROTHER HASSELL: I will say to you that "The Messenger" has come to me regularly laden with good, wholesome and edifying matter, and I look for it as the coming of a dear friend or brother. I don't want to miss a single number.

Dear old Father Mitchell is doing some good writing to me. I was well pleased with his article on "Predestination"; it is exactly my view of the matter; and also his views on the sin unto death is the same I have held for years, and still hold. Brother Henderson on "Straight Feet" was oh, so rich, and your own writings are always so instructive, I love to read them. May the God of all glory be with you and enable you to continue the publication of "The Messenger" to the good of Zion and to the uprooting of error; for I verily believe it has already done a great good in that particular. Oh, the danger of extremes in everything, but especially in religious matters! I have been blessed of the Lord of late to speak with liberty and ease and comfort, and I hope to the comfort of the saints. Baptized one lately. I am trying to serve three churches, and have some outside appointments.

May God bless you, dear brother, abundantly with wisdom and grace to sustain you under your labors, is my prayer. Remember me at a throne of grace.

I am your brother in bonds and love.

D. RICHARDSON.

Gurley, Ala., August 5, 1898.

Elder S. Hassell—

DEAR BROTHER: The time for me to remit for "The Messenger" has come. It is one of the pleasures of my life; its contents are certainly a feast of fat things to all lovers of the truth.

Please find enclosed post-office order for one dollar, to pay for the same another year.

Yours, in hope of eternal life,

J. H. LAWLER.

Dunlapsville, Union County, Indiana, June 2, 1898.

BELOVED ELDER S. HASSELL: Enclosed please find one dollar to pay my subscription for "The Gospel Messenger" to June, 1899.

I am well pleased with Elder S. H. Durand's article in June "Messenger"; it surely is a peace-making article. I do love peace among the brethren. I would rather suffer reproach and shame than to cause divisions and discord among brethren about things hard to be understood; and especially I would not trouble or discourage the mourners who only desire the sincere milk of the word. Surely Elder Durand's writing is according to the Scriptures. I don't think the apostles ever had any disputations about foreordination and predestination, but they were determined not to know anything among the brethren save Jesus Christ and Him crucified. They declared the testimony of God. Paul says: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should 'not stand in the wisdom of men, but in the power of God.'" The doctrine of the Lord as preached by the apostles is the watchword.

Yours in hope of peace,

ISRAEL HILL.

South Pittsburg, Tennessee, June 19, 1898.

Elder S. Hassell—

DEAR BROTHER: Enclosed find Post-office Order for two dollars, which please place to my credit.

I am sorry you have been put to the trouble and expense of having to call the attention of your subscribers to their delinquency by private letter; I feel that every subscriber to "The Messenger" is fully paid for all that the paper costs by the able presentations of the truth therein contained. I hope and trust that all well-wishers of "The Messenger" may hereafter remember your admonition and try to do by you as they would like to be done by; and I am sure if we all follow out that good advice, we will no more put you to the trouble of calling our attention to the fact that you stand in need of money in order to be able to send us the anxiously looked for "Messenger," that comes laden with the glorious truths of the gospel, which is indeed meat and drink for the hungry soul. I have been a constant reader of the paper for about fourteen years, and feel that I have been much benefited by its contents. I have been caused to love dearly many of the contributors to its pages whose faces I shall never see in this world of trouble and affliction, but whom I humbly hope I shall meet some sweet day, when mortality shall have put on immortality, and we are brought forth in the bright image of a glorified Redeemer.

Yours in hope,

R. O. RAULSTON.

Gainesville, Fla., August 6, 1898.

DEAR BROTHER HASSELL: I will, after a long delay, write you and send you the money for my mother's and my subscription for the dear old "Messenger" for this year. So please find enclosed two dollars for the same. I like "The Messenger" so much that I never want to be without it. I never get to hear any preaching, so it is doubly dear. May God enable you to print it and keep on sending out the good news, that is like manna to God's hungry children, for many years to come.

Remember me and mine at the throne of grace.

Yours in hope,

[MRS.] KATE L. TORBERT.

Barwick, Ga., July 14, 1898.

Elder Sylvester Hassell—

DEAR BROTHER: Enclosed you will find one dollar for subscription to "The Messenger."

I think your editorial on Associations is the most masterly, and the nearest on a scriptural line of anything I have read. I hope the Lord will spare you to a good old age to battle for the right.

Your brother,

J. B. ROUNTREE.

Zelma, Ind., July 12, 1898.

Mr. Sylvester Hassell—

DEAR BROTHER: "The Messenger" is all I could desire it to be.

Truly yours,

STEPHEN FOUNTAIN.

Hightowers, N. C., July 28, 1898.

DEAR BROTHER HASSELL: I love "The Messenger" and enjoy reading it. Beloved in the Lord, it is my humble desire that the rich blessings of Heaven may rest upon you; that you may be long spared to wield that heavenly and loving influence over God's dear children scattered abroad.

I hope God will bless you and give you grace and strength to bear all that He sees fit to put upon you. Pray for me and mine.

Your sister in the Lord,

LESSIE A. WARREN.

SELECTIONS.

PREACHING THE GOSPEL.

"For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me." 1 Cor. ix. 17.

The "thing" referred to by Paul is the preaching of the gospel; and the meaning seems to be that if he did it willingly and without cross to the flesh and entered upon it from fleshly motives, as one engaging in some trade or craft, he would have his reward. The man who preaches for a livelihood as the chief end to be secured, will have his reward, because he will see that it is pledged to him beforehand, saying, like the degenerate sons of Eli, "Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread." This seems to be the meaning of the first words of the text. It corresponds with our Saviour's teaching on the Mount, who said of those who made a show of their alms-giving and their prayers, that verily they should have their reward. The reward moved them to act, and however well they might have acted, it reaches no higher than would a commercial transaction for private gain.

"If I do this thing willingly," according to my will and carnal nature, I will secure the reward I have in view; "but if against my will," then the filthy lucre, the honor and applause of men and approval of the world will sink out of my sight. If it comes as a burden and a cross, and I go to my task feeling that necessity is laid upon me, and that "woe is me if I preach not," then a dispensation of the gospel is committed unto me. The true minister has the bur-

den of duty laid upon him, and it becomes a load difficult to bear. If their histories were written, they would tell of many a Jonah when called to preach, rising up and fleeing from the presence of the Lord. They may find a ship and pay the fare to some distant port, and think to get away from the Lord, but they must learn that the sea is His and He made it, the storms are His, the monsters of the deep are His; how futile to think of escaping from such a God as this! All of them have to say with the Apostle, "Woe is me if I preach not the gospel."

What a spectacle it must have been to see the disciples of Jesus as they went out from His presence to preach the gospel of the kingdom, without gold or silver provided for them or scrip for their journey; but going out as sheep in the midst of wolves, and being assured that scourgings and persecutions were in store for them! They must have started as Paul did, under the pressure of necessity, not counting their lives dear unto themselves, that they might do the will of the Master, and prove, as Paul did, that a dispensation of the gospel was committed unto them. The dear Lord be the strength, wisdom and comfort of all who go forth in His name, bearing the reproaches of Christ as the thousands who have gone before, through flood and flame, and are now sheltered near that same precious Christ, in the world of glory.

J. H. OLIPHANT.

GOD OUR STRENGTH.

Man, in his weakness, needs a stronger stay
Than fellow-men, the holiest and the best,
And yet we turn to them from day to day
As if in them our spirits could find rest.

Gently untwine our childish hands, that cling
To such inadequate supports as these,
And shelter us beneath Thy heavenly wing
Till we have learned to walk alone with ease.

Help us, O Lord! with patient love to bear
Each other's faults, each other's love to win;
Help us each other's joys and griefs to share,
But turn to Thee alone to save from sin.

OBITUARIES.

Lack of space *compels* us to request our subscribers to try to express, within about two hundred words, their accounts of the lives and deaths of friends, if they wish us to publish the notices in THE MESSENGER.

"Blessed are the dead which die in the Lord from hencefort: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

JAMES EDWIN MOORE.

Bro. James Edwin Moore, son of Elder Clayton and Mrs. Elizabeth Smithwick Moore was born near Jamesville, Martin County, N. C., January 30. 1841, and died at his home in Williamston, N. C., June 17, 1898. He was united in marriage February 1, 1870, to Miss Jane

Stuart Sykes; and their six children, Bettie (wife of Dr. W. H. Harrell), Jennie, Mattie, James Edwin, Clayton, and Morris, are still living in Williamston. Brother Moore and his wife came before the church at Skewarky, near Williamston, Saturday, August 11, 1877, and, upon a relation of their spiritual exercises, were received to membership, and were baptized, in Roanoke River, the next day, by my father, Elder C. B. Hassell. He and I were classmates at the Williamston Academy in the fifties, and then classmates and roommates at the University of North Carolina (Chapel Hill), where our class graduated in 1862. He then entered and remained in the Confederate service until the end of the Civil War. I was baptized in January, 1864, and ordained to the ministry in August, 1874; and, after Brother Moore joined the church in 1877, our previous natural affection for each other was cemented by still stronger spiritual ties, which increased with revolving years, and which death, instead of severing, has only hallowed. About fifteen years before his death, he was licensed to exercise a gift which it was thought he had, although he did not all seek such privilege. He spoke occasionally in church meetings, especially when no ordained minister was present, and his words were blessed to the comfort and edification of his brethren and sisters; he never solicited or desired ordination. He was an able lawyer, a wise counsellor, and a true patriot. If he had been willing to sacrifice principle to policy, he could have obtained high political office. He so much preferred the love and service of Christ to worldly honors, that he once declared to me that he would not give his pocket-handkerchief for the Presidency of the United States. He was gifted, fervent, and touching in public prayer. The earnest preaching of the pure and simple gospel of Christ often moved him to tears, even when every other eye in the congregation was dry. He loved to entertain his brethren at his home, and to converse with them and with his family on religious subjects. He thoroughly disapproved of vain speculations in our pulpits and periodicals; and he heartily condemned heated controversies, tending to divisions, on minor and on mysterious subjects; he thought that such evils sprang from ignorance, weakness, and pride. Although he had a fine physical appearance, generally weighing about two hundred pounds, he suffered the most of his life from some kind of indigestion, which may have been somewhat hereditary, and which was probably increased by great intellectual and little physical exercise. During the last three months of 1897 and the first two or three months of 1898, he had acute pain just below the stomach, believed to have been caused by a morbid growth in his duodenum; and, after being relieved of this, he was extremely nervous and feeble, and became very pale and thin. He had the best medical attention from Dr. Harrell and from specialists in Baltimore. When not able to walk or ride out a mile into the country to attend our meetings at Skewarky, he still attended our meetings at the hall in town, and he greatly enjoyed this privilege. The last of these meetings that he attended was on the first Sunday in April. I spoke from Zech. xiii. 7-9. He was melted down in reflecting upon the sufferings of Christ in connection with his own sufferings, and the blessed consolations of the gospel of the Son of God seemed sweeter and richer to him than ever before. He was enabled to manifest wonderful patience in his sufferings, and he was so completely resigned to his Heavenly Father that he said he would not raise his hand to change the will of the Lord in regard to his living or dying. As the light of a new day dawned upon the Western Hemisphere on Friday, June 17, 1898, I believe that the light of the eternal morn-

ing dawned upon our dear brother, and that his ransomed spirit, without a struggle or a pang, leaving its tenement of clay, ascended, through rich and reigning grace, into the immediate, holy, and blissful presence of God. At 3 p. m. on Sunday, June 19th, services lasting fifteen minutes, consisting of a few remarks on his life and faith and death, the reading of 1 Cor. xv. 35-58 and of one of his favorite hymns, "Religion is the chief concern of mortals here below," and a brief prayer, were held at his late residence; and, after his favorite Psalm, the Nineteenth, and the hymn of which he was fondest, "Rock of Ages, cleft for me," were repeated at the grave, his remains were interred, in the presence of a goodly concourse of friends, in the New Cemetery at Williamston, N. C.; and from this condition of corruption and mortality we expect his body to be raised to a condition of incorruption and immortality by the power and mercy of the Lord Jesus Christ at His second personal bodily coming to this world.

SYLVESTER HASSELL.

DR. F. F. FURGERSON.

Dr. F. F. Furgerson was born February 18, 1848; married to Sallie J. Robinson January 19, 1873; joined the Primitive Baptist church at Stevens' Grove, about the age of eighteen years, and lived a consistent and exemplary member until he died, in the full triumph of a living faith, September 17, 1897, at his beautiful home in Marshall County, Tennessee. But few men, if any, were more highly esteemed than dear Brother Furgerson. The Medical Faculty of this State all loved to honor him, and in him they could and did confide as in a beloved brother. His neighbors esteemed him very highly, for he was obliging to them. But his greatest worth was to his beloved ones at home, who most keenly feel the great loss they have sustained—their lovely home, once so bright, being lit up by the sunshine of the presence of husband and father, now drooping in sadness and mourning. The Medical Fraternity will, perhaps, wear the badge of mourning for a few days, then lay it by.

Yet the beloved wife and children are still in deep sadness and gloom; they still feel keenly their great loss. O, Lord! may it please Thee to lay Thy gentle hand upon the troubled soul and sweetly soothe the broken heart to rest. O, remember, dear ones, how he longed to go; how firmly he trusted in the blessed Lord. While you are in sorrow, he is resting calmly from all his sufferings. I was often cheered, when I visited him in his great afflictions, to find him so calm in mind, and firm in the faith of salvation by grace. He said to me, on more than one occasion, "I grow stronger and stronger in the faith of the Primitive Baptists being the faith of God's elect, every day, and my love to my brethren and sisters grows stronger all the time." He requested the brethren to meet with him in his room, and hold communion with him one time more in this life, and a goodly number of the brethren and sisters met; and O! how happy he was! And when we all bid him good-bye, he said, "Oh, I am so happy, and so glad you came to see me to hold this sweet communion with me! I hope we all may meet again in glory." A few months after this happy meeting, he quietly fell asleep in Jesus, and was interred in Clay Hill Cemetery in the presence of one brother (in the flesh) and two dear sisters, and a very large circle of dear friends, and his heart broken companion and three devoted, weeping children.

The funeral services were conducted by the writer of this sketch,

from the subject of death and the life beyond. O, Lord, be with this dear, bereaved family, bestow from Thy bounty Thy rich blessings upon them, is my prayer.

Shelbyville, Tennessee.

J. E. FROST.

ELDER J. C. JACKSON.

Whereas, It hath pleased God to remove from us our much-esteemed brother, Elder J. C. Jackson, who died June 19, 1898, in his seventy-eighth year; therefore be it

Resolved, That in the death of Brother Jackson, the church has lost a zealous worker in the gospel and a most efficient member, and the community a model citizen.

Resolved, That the church at Carmel extend to the widow of our departed brother its prayers and sympathies in this hour of our sister's bereavement, and commend her family to Jesus, the great Shepherd, who will console and prepare them to meet the loved one beyond this world of troubles.

Resolved, That these resolutions be published in "The Gospel Messenger" and spread upon the Minutes of our church, and a copy of them be presented the family of our departed brother.

Done by order of the church in conference, July 16, 1898.

T. J. EAST, *Clerk.*

T. J. PARISH, *Moderator.*

Roanoke, Ala.

MRS. L. A. ECHOLS

Was born in Troup County, Georgia, July 1, 1821. Her maiden name was Satterwhite; she was a daughter of Obed Satterwhite. She moved to Chambers County, Alabama, in early life and was married to J. W. Echols, October 4, 1838. She joined the Primitive Baptist church in 1847 at Mount Hickory, and was baptized by Elder Dukes. Her husband died October 5, 1865, leaving her to battle with the world as best she could, which she bravely did.

The number of children born to this woman is unknown to the writer. However, there are four in this country, all worthy members of the Primitive Baptist church.

Sister Echols moved to Butler County, Alabama, in 1876, and put her letter in the church at Macedonia, where she lived a strong believer in salvation by grace until her death. She was truly a model woman, doing all she could to make her home and church relations pleasant. But, alas! on June 17, 1898, the angel of death came and took her spirit home, which left a place in the church and community never to be filled.

The unworthy writer tried to speak words of comfort to a large concourse of relatives and friends, after which her body was laid to rest in the family graveyard to await the resurrection, when it will be raised a spiritual body. May we all imitate her life, and meet her in heaven.

Dearest mother, thou hast left us.

Here our loss we deeply feel.

But 'tis God that hath bereft us.

He can all our sorrows heal.

Yet again we hope to meet thee.

When the days of life have fled,

And in Heaven with joy to greet thee,

Where no farewell tear is shed

R. S. HUGHS.

MRS. SARAH E. WEBB.

Mrs. Sarah E. Webb, consort of the late Elder R. T. Webb, was born in Jones County, Georgia, June 13, 1830, and died in Wood County, Texas, May 17, 1898. Her disease was catarrh of the stomach and bowels. She was confined to her bed but a few days and died without much pain seemingly, and, we believe, in the triumph of a living faith.

Her life was one of quietness and patience, and, during father's ministerial career for near fifty years, she was ever at her post of duty to wait on him and encourage him to go and preach. For modesty, gentleness, and purity of character none ever excelled dear mother.

Your brother in hope,

J. HARVEY WEBB.

MRS. ELIZA A. WILKINSON.

Sister Wilkinson, daughter of Mr. Henry and Elizabeth King, was born in Pulaski County, Georgia, February 20, 1818, and married Elder W. G. Wilkinson, June 16, 1836; moved to Chattahooche County, Georgia, in 1837, and joined Mount Olive Primitive Baptist church at Cusseta in 1852, being baptized by Elder R. Webb, late of Texas. Thirteen children were the fruit of their marriage. Brother Wilkinson died in 1865.

Sister Wilkinson died January 20, 1898, at her home near Cusseta, still a consistent member of Mount Olive church. Sister Wilkinson was a cripple, and could not attend her meetings as often as she would had she been able to do so. She was a quiet, sincere, and devoted Christian, beloved by all who knew her, remaining a widow after Elder Wilknsn's demise, until her death.

H. BUSSEY.

MRS. MATILDA LAWHON.

Mrs. Matilda Lawhon, *nee* Powell, was born in Washington County, Georgia, August 8, 1819, and died May 17, 1898, in Terrell County, Georgia. She moved to this country in 1836, and as a young girl passed through the trials of the Indian war of that year. She married Daniel Lawhon November 1, 1838. Five children, two girls and three boys, were born to them. She endured the bereavements of the war between the States with heroic fortitude. Her oldest son died in camp, on James Island, in 1862. Her husband, though not a soldier, died November, 1864. Her father died February, 1865; and her second son (who never fully recovered from the loss of an arm in the war), died May, 1866. During these years all earthly means were swept away, and, amid deprivation she began the decline of life—but not a murmur escaped her lips. She was a modest, retiring woman—neat, industrious, always even-tempered, and kind to everybody. It was late in life before she joined the church though she dated her conversion at eleven years. She united with the Primitive Baptist Chickasawhatchee church in 1887.

In 1893, her youngest son died in Arizona Territory. Already the infirmities of years were on her body, and this shock left its impress upon her mind. During all her afflictions she was patient and uncomplaining. In Christ—

“She had washed her robes and made them
Pure and spotless, white, and laid them,
Where no earthly stain can fade them.”

Precious, pure, and sweet is her memory to her two surviving children.
T. T. SHACKLEFORD and ALLIE LAWHON.

GILLIAM'S ACADEMY

(FOR BOTH SEXES.)

The twenty-second session will open Tuesday, November 1st, and continue twenty weeks.

Entire expenses for session—board, tuition, washing, lights, etc.—only fifty dollars; and with Instrumental Music, sixty dollars.

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The thirty-eighth session will open, the Lord willing, on the first Monday, September 5th, and close the last day of May.

Board can be obtained from \$8 to \$10 per month.

Tuition from \$10 to \$20 per half term, to be paid in advance.

Tuition for Shorthand, Typewriting and Telegraphy extra.

No deduction made except in cases of protracted sickness.

For further particulars, inquire of
July 12, 1898.

A. J. MOORE,
PRINCIPAL.

BOOKS! BOOKS!! BOOKS!!!

These Books will be closed out at a great bargain, as follows: "Early Religious Life," 100 pages, at four cents in stamps; "Man Redeemed," 340 pages, and "Early Life," both for ten two-cent stamps; "Mercy Deering, or Faith against Infidelity," cloth binding, price 85c., for 50c. or twenty-five two-cent stamps. This is less than cost, and only a small lot left. It is worth one dollar. For only 70c. or thirty-five two-cent stamps the three books will be sent to one address, postpaid. Send soon, before they are gone.

Elder D. BARTLEY,
Crawfordsville, Ind.

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of Elder Lemuel Potter, as an Old-School Baptist minister, for thirty years, with a brief sketch of his earlier life, Christian experience, call to the work of the ministry, with hints to Churches and Ministers, together with his doctrinal sentiments on fundamental points. It contains 362 pages, is printed on good book paper, in nice clear type, and is well bound in cloth. Many of our brethren and ministers have said: "It ought to be in every Baptist family." Price, per single copy, \$1. For a club of twelve books at one time, with the money, \$9. Send money in registered letter, or Post-office Money Order, payable at Fort Branch, Ind., or Express Order at the same place, payable to Mrs. Lemuel Potter, Fort Branch, Ind.

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S. HASSELL.

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and got no relief.

Dear Friends: I have been suffering twenty three years with an ulcer on my ankle. Sometimes in bed—Sometimes on crutches. I used remedies of my own and failing to make a cure, called in different physicians. They all said that they could cure me but found it to be of a stubborn nature and failed.


I saw GRAYBEARD advertised and I bought
4 bottles of it—
2 boxes of the pills—
1 box of the ointment.

It cured me well. And I have one bottle left.

I say that I am well—Not nearly well—but entirely well. It has been over twelve months and no symptoms have returned.

I hope the suffering will do as I have; use it, have faith in it and be cured.

Mrs Jane George
Jan. 1 1897. Rockvale Tenn.

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WILLIAMSTON, N. C.

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D. M. Mathews

Vol. 20.

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No. 11.

July 99
THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

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NOVEMBER, 1898.

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The Gospel Messenger.

NOVEMBER, 1898.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 20. WILLIAMSTON, N. C., NOVEMBER, 1898. NO. 11.

HE IS MY SHEPHERD.

He is my Shepherd, I His sheep;
I do not want to know
Whether the way be soft or steep
By which I am to go,
If green and smooth the mountains be
I need not ask for more;
If stony, He will carry me
As He has done before.

He is my Shepherd, I His sheep;
We travel onward still.
By pools, where water-lilies sleep,
By many a quiet hill;
I feed in many a grassy dell,
I drink the waters clear;
The gracious Voice I know so well,
Is music to my ear.

He is my Shepherd, I His sheep;
I wandered once I know;
I heard Him on the mountains weep
That I should leave Him so.
I trembled, as I faintly guessed
A sorrow so divine,
For as He clasped me to His breast
The blood gushed forth on mine.

Shepherd! Good Shepherd! turn and see!
I follow far behind,
Thy voice of mercy calling me,
Comes borne on every wind.
Set wide Thy Father's open door,
That I the light may see,
And in His house forevermore
At last abide with Thee.

No soul is in a hopeless condition spiritually so long as intercessory prayer may be uttered in its behalf. When intercession is forbidden, hope expires. Samuel was forbidden to seek Saul's restoration to the divine favor. Jeremiah was commanded concerning wicked and intractable Judah: "Pray not for this people for their good." As long, therefore, as prayer for the salvation of others is divinely permitted, it is possible that it may be divinely answered.—*Selected.*

Roxana, Ala., August 18, 1898.

DEAR BROTHER MITCHELL: Since I commenced writing many things of my past life have come up before me.

In speaking of my mother's death, which I think occurred April 20, 1870. I am reminded that in attending her burial that was the first time I have any remembrance of ever being in a meeting-house and the first religious services I had ever heard. Brother Henderson was present, but you conducted the services. I had then just entered my fifth year, and had then little or no thought of the future or the life to come.

It was in my thirteenth year that I was enabled to first see myself a lost sinner, and that I hope repentance was given me. In my twentieth year, on fourth Saturday of August, 1885, I offered myself to the church at Mount Olive, and was received and baptized the next day by yourself. I remember the next day, as we were preparing to leave the church, you said to me, "Brother Billy, I hope you will be enabled to follow Christ closely, as the loving John did, and not like Peter, who followed afar off." At that time I was not familiar with the circumstances of Peter's denial of Christ, but these words of admonition sunk deep in my heart, and there I think they will remain as long as life shall last, and often have they seemed to check my wayward course when straying from the path of duty. And I have found by experience that, when we get far off, we then become ashamed to be called a disciple of Christ, and fall an easy prey to be tempted from the right way of the Lord.

It was just twelve years from the time I was baptized till the church liberated me to exercise the gift they thought the Lord had given me, wherever my lot was cast, and then but a little less than a year afterwards when my ordination took place at Mount Olive.

When I think over all these things and many others of my past life, I think surely the Lord has led me in a path that I knew not, and I can not tell what awaits me in the future, except that bonds and afflictions abide me.

Yours, in hope of life eternal,

W. C. HANSON.

Magnolia Springs, Texas, August 14, 1898.

Elder W. M. Mitchell, Opelika, Ala.—

DEAR AND MUCH BELOVED BROTHER IN CHRIST (AND I CAN SAY FROM THE DEEP OF MY HEART, FATHER IN ISRAEL): Your editorial in the August number of "The Messenger," under the heading, "Many Believed on Him," was to me one among the best articles I have read for many years. You in that article so fully set forth my views and so completely condemn the Parker heresy and also the Dr. Carlton heresy, that I don't see how their advocates can escape or try longer to set up their claims for their doctrine. I wish all the Old Baptists of Texas, especially, would read and study that article closely. I feel sure that the Old Baptists of Texas have been plagued and confused as much, if not more, with those errors than any other State in the Union. I see from the census of 1890, that the Two-Seed Baptists claim more members than in any other State in the Union, and I am aware that this false doctrine has been tolerated right in our midst here in these parts. For not many years back it was very often asserted, in the pulpit, that all that fell in Adam were redeemed by Christ. I have in two instances called the advocates of the doctrine to taw on it. I have fought it with all the power given me, and I feel glad to say that it is giving way now. Yet every now and then we hear hints that make us uneasy as to whether it is dead among us or not. Oh, that the elders of our Lone-Star State would come out plain like you have done in the above-named article and show where they stand on this question. I am fully agreed with Elder S. Hassell, namely, that the two-seed doctrine has hurt us as a denomination worse than any other one heresy. I have read Elders J. M. Watson's refutation of Parkerism and George Y. Stipp's pamphlet against the same; and last but not least, Elder S. Hassell's editorials in "The Messenger," clearly condemning it and showing where it came from, and that it is a heathen doctrine.

My dear old brother, I will close for this time, lest I weary you with my scribbling, for I know you have a great deal to read and consider. I want to say to you before I close that I feel that you will be greatly missed

when your race is run and you called away from us or the Primitive Baptists. I love so much to see such old soldiers speak out plainly on such questions as the one considered above. And one other item I wish to mention, which did my heart good, was in "The Messenger" of April, 1898, viz: "Whatever may be the plausible argument of any man who insists, either directly or indirectly, that sin is a good thing and that God has decreed it, and that consequently it will at last result in good to men and to the glory of God, I wish it distinctly noted here that I do not believe any such a doctrine, nor do I believe that the Bible doctrine of Election or Predestination is at all responsible for such a false theory." You here again speak my heart's sentiments. While I have been a strong predestinarian, I can not go that far, for God is not the author of confusion, but of peace. So, go on, my dear old brother, and speak out plainly on such points while we have you among us. By the help of God your labors have done good in Zion, and may yet do more good. I wish I could help you just a little in the way of encouraging you in your old age, and to comfort you, but I am so little and such a cobbler I fear sometimes I am nothing but a deceiver; but, if so, I believe I can say I am an honest one if such can be; for I believe what I try to preach with all my heart, and it seems to me I love the truth above every other thing in the world. Oh for more wisdom to guide me aright. Hoping this may find you well for your age, together with your companion, I will close.

Your Brother, in many trials and persecutions, yet in hope,
D. RICHARDSON.

Palo Pinto, Texas, August 21, 1898.

DEAR READERS OF THE GOSPEL MESSENGER: I will try, in my weak manner, to comply with the request of our dear Elder Mitchell and others, to give you a brief sketch of our recent visit to our old home in Alabama. Mr. Abernathy and I took advantage of cheap rates to the Confederate Reunion at Atlanta, Georgia, and left home July 15th, went as far as Weatherford, and spent the night with one of our daughters, and next day bought our tickets to Atlanta, where we arrived after a

run of forty-eight hours, and were met at the depot by Elder Sammie Whatley, who conveyed us to his hospitable though lately bereaved home, which was being kindly presided over by his estimable mother-in law, who also tenderly cares for his sweet little girl babe, who will never know that priceless boon, a mother's love. "God temper the wind to the shorn lamb."

After spending two days very pleasantly with them, we visited some cousins of Mr. Abernathy's, who reside in the city, among whom were two dear Primitive Baptist sisters. In fact, they all entwined themselves around our hearts by their kindness; though we never had met any of them before, we will never forget their generous hospitality. We also visited the reunion grounds, where we met many of our old friends and relatives, and heard the patriotic speeches of the sons of Georgia and some of the old Confederate Generals, and listened to the wild cheering of the vast multitude as the band pealed forth "Dixie," "Bonnie Blue Flag," and other National airs; also witnessed the introductions of Miss Winnie Davis, the "child of the Confederacy," and of the twin daughters of General Hood, by the illustrious General Gordon, all of which threw the great throng of people into the wildest enthusiasm. It certainly was an occasion of great and patriotic splendor, and one long to be remembered by all present. Then we started to our old home in Chambers County, Alabama, and stopped two nights as we went and came in Opelika with dear Elder and Sister Mitchell. Oh, how our hearts burned within us as we realized that we were permitted to sit under their roof one more time as in the long ago, and listen to his dear voice still speaking words of wisdom and admonition, and pointing out errors that are threatening to invade our ranks, thereby causing strife and divisions among the dear Old Baptists. Oh! that all would heed his kindly warnings ere it is too late, for it will not be long before his gentle voice will be stilled in death. May the good Lord continue to raise up more such gospel standard-bearers as he has ever been, who may have the courage to "cry aloud and spare not."

Our next stop was among the dear kindred and friends around our old home, after an absence of near eighteen

years. Oh! how glad we were and how thankful that the good Lord had spared our lives to meet again, though many of the loved ones had gone to their long, eternal homes. What visions of the past rose up before us at sight of our old home, fast going like all earthly things, to decay. It was there three of our children were born, and one of our fairest flowers withered and died, or rather was transplanted to bloom in the paradise of God.

Our next visit was up in Randolph County, where lived a dear sister we had not seen in eighteen years. After we spent several days in her pleasant home, she returned with us to Chambers, and remained with us until our start for home. Next, and best of all, was an appointment made for Brother Satterwhite to preach for us at our dear old home church on Thursday, the 4th of August, at Macedonia. And now, dear readers, all reunions paled in significance compared to this one, where we humbly hope One was in our midst far, far superior to the greatest earthly son the world ever knew. Oh! when the dear old brethren and sisters began to arrive and assemble in the house where we had so often met in days past and gone, our feelings can not be described. As we grasped each other's hand with tears of joy, we thought surely this is the greatest of all earthly reunions. I had rather, as unworthy as I am, grasp the hand of a dear, faithful, humble child of God than those of all the noted aristocracy of the world. What a glorious sermon our dear Elder Satterwhite preached from the 37th verse of the 37th Psalm. Therein was the perfect man set forth in such grandeur not to be attained by all the wisdom of this world. Then came the parting hand until we meet in one great and grand reunion far above all earthly strife, one that will never end and where parting will be no more. God be praised. Next came the sad adieu from our loved ones' homes, and our start for the far West. As we journeyed on though the first day and night and the morning of the second day dawned, we noticed the scene had changed. In place of low, miasmatic swamps, with their long moss-covered trees, like silent sentries of the night, we found ourselves on the high, rolling prairies of Texas, with its pure and balmy breeze, and a certain peculiar bustle and hurry around the depots as we hurried by,

so characteristic of Texans; and a little child, who had slept all night, was awakened by her mother. "Wake up, darling, we are in Texas now," and a smile played across her features as she rose up and looked out of the window, and we all with gladness realized we would soon be at home, sweet home, where we eventually arrived and found all well except our little girl, who was taken with fever two days before. We were so glad that we were spared to reach home in time to nurse her back to health. We feel that we have much to be thankful for, and hope you will all pray that we may live worthy of such great blessings.

Your unworthy sister,

MRS. L. A. ABERNATHY.

North Berwick, Maine.

BELOVED IN THE LORD: Oh, what would my poor life be without the precious hope of eternal life in Christ Jesus? As from time to time I am comforted by the earnest of the Spirit in my heart, there are moments when my soul is in haste to be gone, to quit these earthly scenes, to be done with sin and temptation and vexation, to dwell with our lovely Lord Jesus, and worship forever our glorious God. But my thoughts turn to my earthly relationships, and this morning I thought about the little flock of which I am pastor, and I thought I would live a little while longer, if God would only grant me a ministry to the profit and edification of His people. But I am humbled to feel what an unprofitable servant I am; some of the household of God speak otherwise, but it seems to my poor heart they are telling lies, for it is so apparent to me that I am nothing. When flesh and heart faileth God only is the strength of my heart, and my portion forever. Much of my time I dwell "solitarily in the wood." Micah vii. 14. Here and there I muse and ponder, and find I am not forgotten of the Lord, the Shepherd of Israel. He mercifully gives me sweet morsels to eat, and thus I endure to this day. All is in the hands of our God, and we may safely believe that He will perfect that which concerneth us. Through ever trial, through floods and flames we shall safely come, more than conquerors through Him that

loved us. Amidst my infirmities, cares and soul's disquietudes for a few days past, I have had some moments of repose, thinking upon, and believing the love (1 John iv. 16), that God hath to us. That God loveth me is an astonishment! I dare not, I will not deny that the Redeemer hath made love to my soul, and hath captivated and drawn me to Himself. I also am persuaded that His love is unchanged, and He loveth me still, but, as the years of my life pass in review before me, I see that I have been a miserable wretch, inconstant, forgetful, a wanderer from Him, gadding about. Jer. ii. 36. But everything has been a disappointment, a delusive, broken cistern, that could hold no water for my soul in its straits and sicknesses.

The Lord only is the fountain of living waters. Not long ago I sat as a woman forsaken and grieved in spirit (Isaiah liv. 6), and while thus disconsolate or ever I was aware, He that loved me from everlasting, that loved me a poor sinner, that loves me still, and will "ne'er cease to love me," drew near, and His voice as with a grieved accent, yet flowing in melting pity, said, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness, in a land that was not sown." Oh, then I remembered my "first love," and my eyes with tears overflowed, and then to the bosom of the Saviour and Lover of my soul by faith I fled for refuge and consolation. I mourned my unfaithfulness and turnings aside from the God of our salvation! Oh, I knew from His speech, yes, from His chidings and remembrances that He stirred up, that there had been no abatement of His surpassing love. His heart ceaseth not to beat in love to His body, the church, and that blood-washed church I have hope includes even me, though so sinful, unbelieving, backsliding I have been. And as I was tasting, yea, drinking down deeply the flagons of Emmanuel's love, that goeth down so sweetly, I felt in all the warmth and youth of my soul's love to embrace Jesus, our dear Redeemer. As I thought over all the years since first I believed He loved me, I could not say, He had been a wilderness to me. O, no! When I have foolishly and treacherously wandered from Him, seeking after fleshly delights, then it has not been long be-

fore my soul has awakened to find that all was a dismal desert when compared to the presence and comforts of the Saviour of sinners. A poor sinner I am, and who can love, have compassion upon, and heal all the woes of a sinner but Jesus? "None but Jesus can do helpless sinners good." To His obedience, to His sufferings and blood, to the cross of Christ, my soul with fervent longings is turned.

"Sweet the moments, rich in blessing,
Which before the cross I spend;
Life and health and peace possessing
From the sinners' dying Friend.
Here I'll sit forever viewing
Mercy's streams in streams of blood;
Precious drops, my soul bedewing,
Plead and claim my peace with God."

FRED. W. KEENE.

THE CROSS-BEARER.

When I set out to follow Jesus,
My Lord a cross held out to me;
Which I must take and bear it onward.
If I would His disciple be.
I turned my head another way,
And said, Not this, dear Lord, I pray!

Yet as I fondly hoped to please Him,
I sought out many another kind,
And tried among those painted crosses
The smallest of them all to find.
But still the Lord held forth my own;
"This must thou bear, and this alone."

I bore it, then, with Him before me,
Right onward through the day's white heat;
Till, with the toil and pain o'ermastered,
I fainting fell down at His feet.
But for His matchless care that day
I should have perished where I lay.

Then Jesus spoke: "Bring here thy burden,
And find in Me a full release;
Bring all thy sorrows, all thy longings,
And take instead My perfect peace.
Trying to bear thy cross alone!—
Child, the mistake was all thine own."

Then shone for me His wondrous mercy,
Like stars along my darkened road.
The Master lays His own sweet promise
Between my shoulder and the load:
Bidding my heart look up, not down,
Till fades the cross before the crown.

—Anna Warner.

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
WM. M. MITCHELL, Opelika, Ala. } EDITORS.
J. E. W. HENDERSON, Troy, Ala. }

Parties desiring to communicate with either of the Editors of the MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER, should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those to whom it is more convenient, can hand or send dues and correspondence for THE MESSENGER to Elder Mitchell, Opelika, Ala., who will take pleasure in serving them.

Elder Henderson will continue to act as General Agent for THE GOSPEL MESSENGER, and remittances may be handed or sent to him by those choosing to do so.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

TRADITIONALISM.

The Greek word *paradosis* translated *tradition* occurs thirteen times in the New Testament. In three of these passages (1 Cor. xi. 2; 2 Thess. ii. 15; iii. 6) the Apostle Paul plainly means by the word the oral or written instructions which he himself gave to the churches of Corinth and Thessalonica. In the other ten passages (Matt. xv. 2, 3, 6; Mark vii. 3, 5, 8, 9, 13; Gal. i. 14; Col. ii. 8) Christ and Paul plainly mean by the word the doctrines or practices invented by the Jewish elders or fathers, and handed down from former to succeeding generations. Christ never uses the word except in this last evil sense; and He pointedly declares that the traditions of the Jewish elders or fathers set aside and made of no effect the commandments and the word of God (Matt. xv.; Mark vii.). The Pharisees, following these traditions of their fathers, placed the outward above the inward, the ceremonial above the spiritual, the formal above the real, the shadow above the substance; and Christ declared that, in so doing, they contradicted the teachings of God's word, and proved the emptiness of their religion and the fact of their

own hypocrisy. The Pharisees maintained that Moses gave to their forefathers not only the written law (in the Pentateuch) but also an unwritten or traditional law, which was handed down from generation to generation, and which was of not only equal but of even superior authority to the written law, and thus they set aside the law and the word of God. The truth is that these unscriptural traditions of theirs were manufactured by their rabbis or teachers in their synagogue-schools after their return from the Babylonian captivity, and were thus later than the time of Moses by a thousand or more years. They were thus founded in falsehood and led to ruin. The Lord had strictly commanded the Jews not to add to or diminish from the word that He had given them, not to turn from it to either the right or the left (Deut. iv. 2; xii. 32; Josh. i. 7; Isa. viii. 16, 20); but they wilfully and persistently disobeyed Him, and brought upon themselves His righteous judgments.

Unscriptural traditions did not cease with the Pharisees, but they have continued to be manufactured by the professed and even by the real worshippers of God ever since. The Jews, after the first century and up to about the tenth century, kept on adding to their traditions, which they finally embodied in the gigantic volumes of the Jerusalem and Babylonian Talmuds, the real Scriptures of modern Judaism, having far more influence over their rabbis than the Inspired Scriptures of the Old Testament. With these blinded people, the word of man is far above the word of God. And, although Christ and His Apostles most solemnly and repeatedly affirmed the exclusive authority of the Scriptures of Divine Inspiration (Matt. xv. 7—9; Mark vii. 5—8; Luke xvi. 29—31; x. 26; John v. 39; Rom. iv. 3; 2 Tim. iii. 15—17; Rev. xxii. 18, 19), many professed followers of Christ have made numerous additions to the word of God, and additions which set that word aside.

CATHOLIC TRADITIONS.

Just as the Pharisees falsely maintained that Moses gave to their forefathers an unwritten law superior in authority to the written law, and even setting aside

much of the written law, so their modern Gentile successors, the Greek and Roman Catholics, falsely maintain that Christ and His Apostles gave teachings that were not written in the first century, but were handed down to succeeding generations, and recorded in the writings of the Greek and Latin so-called Fathers of the second, third, fourth, and fifth centuries, and that these teachings are of equal or even superior authority to the Inspired Writings of the New Testament. It is in this way that they seek to establish their utterly unscriptural and diabolical doctrines of apostolical (which should be called apostatical) succession, sacerdotalism, sacramentalism, papal infallibility, monasticism, priestly celibacy and absolution, baptismal regeneration, pedobaptism, transubstantiation, Purgatory, the meritoriousness of good works, works of supererogation, justification by works as well as by faith, the union of Church and State, withholding the Bible from the masses, penances and pilgrimages, the worship of the Virgin Mary and other dead saints and their images and relics, the horrors of confessional, nunnery, inquisition, crusade, and interdict, and the sale of indulgences to sin. These abominable traditions bear no more resemblance to the spiritual and holy teachings of the Inspired Scriptures than darkness bears to light; in connection with her slaughter of tens of millions of the people of God, they prove that the Roman Catholic so-called "Church" is the Second Beast, the False Prophet, the wealthy, blasphemous, murderous Whore drunk with the blood of the saints and the martyrs of Jesus, mentioned in the Book of Revelation. The Apostle John says that the number of the Beast is six hundred and sixty-six (Rev. xiii. 18); before the invention of the Arabic digits, numbers were generally represented by letters, so that every name, by the addition of the value of its letters, had a numerical value; and the value of the Greek words *Lateinos* (Latin), and of *E Latine Basileia* (the Latin kingdom), and of *Italike Ekklesia* (Italian Church) is 666. And it is remarkable that the only two Greek nouns in all the New Testament, whose numerical value is exactly 666, are *Paradosis* (tradition) and *Euporia* (wealth), the two grand corrupters of the

church,—*Tradition, the corrupter of doctrine, and Wealth, the corrupter of practice*; these corruptions have flourished more in the Roman Catholic communion than in any other, this pretended but apostate church teaching more ruinous traditions than any other, and owning, in the Middle or Dark Ages, half the property of the civilized world—a result which she obtained by virtually abolishing all the commandments of God, and substituting for them her own one commandment, *Give the church gold*. Rome makes the acceptance of her horrible anti-Christian traditions essential to eternal salvation.

PROTESTANT TRADITIONS.

The most of Protestants happily reject the most of the ruinous Catholic traditions; but, their own churches being derived from Rome, they acknowledge her to be a church of Christ, and they retain her ruinous traditions of baptismal regeneration and pedobaptism, not only, like Rome, substituting sprinkling or pouring for baptism, but also half-heartedly teaching that unconscious infants must be “baptized” in order to eternal salvation, thus setting aside the teaching of the word of God as to the spirituality of God and His salvation, and as to burial and resurrection with Christ in baptism, and as to the baptism of believers only: and the most of Protestants are on the down-grade towards the midnight Catholic abyss of salvation by human works of righteousness instead of by divine grace and divinely wrought faith; and their churches are being evaporated into men-made and money-based Religious Societies, derived first from Rome. Indeed the Puseyites or Tractarians or Ritualists, of the Church of England, have, during the present century, with the exception of papal infallibility and the worship of the Virgin Mary, plunged again into the black depths of medieval Catholicism (see my Church History, page 595). The unscriptural Catholic traditions that they have retained and the wealth that they are accumulating threaten the complete corruption of the Protestant communions, although I think that there are very few Protestants who would maintain that the acceptance of their tra-

ditions is essential to eternal salvation, but undoubtedly some of their members either have reached or are tending to that extreme doctrinal degradation.

PRIMITIVE BAPTIST TRADITIONS.

May the Lord enable us from the depths of our hearts to be thankful to Him alone, that, through His rich and reigning grace, the Primitive Baptists were never derived from Rome, and have never affiliated with Rome, and do not bear a single one of the corrupt traditionary marks of the Roman Beast. Primitive Baptists maintain that the Old and New Testament Scriptures are the perfect and infallible oracles of God, the only and sufficient and authoritative standard of faith and practice, and do not need to be supplemented by any inventions and traditions of men; and that the Scriptures teach the three-oneness, eternity, spirituality, holiness, omnipresence, omniscience, omnipotence, and unchangeableness of God, the spirituality of His word, His law, His gospel, His service, and His salvation, the total depravity of the human race since the fall of man in Eden, their utter death in trespasses and sins, and thus that their eternal salvation is entirely of the Lord, of the electing love of the Father, the redeeming love of the Son, and the renewing love of the Spirit, and that this salvation is a divine, holy, complete, and everlasting one, both for soul and body, and that the three-one God deserves and will receive all the glory of it from beginning to end, and that all the ceremonies of the Old Testament and all the ordinances of the New Testament are but outward emblems of the inward work of the Spirit of God upon our hearts and lives. These scriptural and heavenly marks prove to my mind that the Primitive Baptists, poor, few, and despised like the Israelites of old, are the visible Church of Christ on earth to-day. Yet in themselves they are far from being perfect, and they have among them a few local and temporary and hurtful traditions, derived from their fathers, and not found in the Scriptures; and, although not one Primitive Baptist in the world is so untaught of God or so unacquainted with the Scriptures as to believe that the eternal salvation of any human being

depends upon his acceptance or rejection of any of these traditions, still an insistence upon the retention of these little inventions and traditions of men, notwithstanding the wounded feelings of many and sometimes of the most of the members of the body of Christ, tends to the confusion, the distress, and the division of the people of God, and to the edification, the delight, and the triumph of their enemies. I hope that my only motive in briefly and kindly noticing these little local traditions among us is to glorify God and benefit His people.

DOCTRINAL TRADITIONS AMONG US.

1. A phrase, "the absolute predestination of all things," not found in the Scriptures, but invented by one of our most esteemed elders sixty-six years ago, and thought by him to present the teaching of the Scriptures, and not so objectionable as explained by him, has traditionally become almost the entire Confession of Faith of some of our brethren, and has been carried by some to such an extreme as to make God the efficient and responsible cause of sin, and has thus produced endless and bitter controversy among us and even division in some sections. But I am glad to say that the wisest of our absolute brethren virtually admit the utter distinction between God's permissive predestination of sin and His efficient predestination of holiness, and clearly maintain that all the blame of sin belongs alone to the creature, and all the glory of salvation from sin belongs alone to the Creator. Let not this humanly-invented, traditional, indiscriminating, and unexplained phrase, so offensive to the large majority of Primitive Baptists, because seeming to ignore the infinite distinction between sin and holiness, be erected into an idol to which to sacrifice the peace and union of the church of Christ.

2. Another phrase, "the eternal vital union of Christ and His church," not found in the Scriptures, but invented about sixty years ago, and carried so far as to make the church as eternal as Christ, and to represent that the elect were at first pure eternal spirits in Christ, and that these spirits come down from Heaven into us in regeneration and thus make us manifested children of God, has become a hurtful tradition in some localities.

and caused extended and heated contention and division. But I am glad to say that this extreme view has now become greatly modified by the admission that God is the only eternal being, and has no eternal children, but, in regeneration, gives His eternal life in Christ to His elect, and they thus become His children; and, to indicate this truth, the word "union" in this phrase has been changed to "unity." The Divine Spirit is the only eternal, uncreated one; and, as shown in Gen. i., John i., and Col. i., He created every other spirit as well as every atom of matter, and all were at first very good, man being created in the very image of his Maker. God purposed from eternity the vital union of Christ and His people, but this union is effected in time when they are quickened by the Holy Spirit from the death of sin to a life of righteousness. Surely this traditional phrase ought never again to divide the people of God.

3. Another human invention made by the Gnostics in the first century, and revived early in this century in Germany, and introduced among us about fifty years ago, and which has become a hurtful tradition among some of our brethren, is a method of so interpreting the Scripture prophecies of the future as to empty them of their literal and eternal meaning, and to apply them exclusively to present Christian experience, *seeming* to place the second coming of Christ, the resurrection and general judgment, heaven and hell, all in the present life, and to reduce the whole human race to a level with the beasts that perish. This old Gnostic speculation revamped by German Rationalism turns the oracles of eternal truth into miserable fables, and robs unbelievers of all fear, and believers of all hope, of the eternal future. None of our brethren ever carried this ruinous system of interpretation as far as its infidel originators; but the adoption and inculcation of some of its methods and results caused a deplorable division among our people in 1852, and, although this system of interpreting prophecy has been checked and modified, this division still continues. A tradition which so changes the Scriptures and the meaning of language and so opposes the faith of God's elect as to take away nearly all Scripture proof of the life beyond the grave will surely return to

the nothingness from whence it sprang, and will not prevail to the permanent division and destruction of the church which Christ builds upon Himself, the Rock of Eternal Ages. Opposing this same system of false spiritualization, the inspired Apostle Paul passionately exclaims, "If in this life only we have hope in Christ, we are of all men most miserable; our preaching is vain, and your faith is vain, and ye are yet in your sins, and they who have fallen asleep in Christ are perished" (1 Cor. xv. 12—58); and he solemnly cautions all believers in Christ to "beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. ii. 8). I am glad to say that this tradition is never likely to confuse and corrupt any considerable number of unsophisticated Primitive Baptists.

PRACTICAL TRADITIONS AMONG US.

1. Our usual custom of communing on Sunday after preaching has become with some of our people a tradition binding them to that day and hour, just as though the Scriptures teach that the Lord's Supper must not be eaten on any other day or at any other hour; whereas the Scriptures teach that Christ instituted the Lord's Supper after the Passover Supper on *Thursday night* before He was crucified on Friday, and He never gave any command as to the time, either the day or the hour, when His disciples should observe the communion.

2. As those of our people who wash feet in public do so after communion, it seems to have become a tradition among us that we should have feet-washing at no other time, although John, the only evangelist who mentions the feet-washing, does not speak of the *Lord's Supper*, and Matthew, Mark, and Luke mention the Lord's Supper but say nothing of the feet-washing, and Paul, when he mentions the Lord's Supper, does not speak of the feet-washing (1 Cor. xi.), and, when he mentions feet-washing, says nothing of the Lord's Supper (1 Tim. v. 10), and the most exact interpretation of 1 John xiii. shows that the feet-washing took place near the beginning of the Passover Supper, and the other evangelists show that Christ instituted the Lord's Sup-

per at the close of the Passover Supper. Thus the Scriptures do not prove that there is any essential connection between the Lord's Supper and the feet-washing, and, therefore, each is valid without the other; no traditions of men must be allowed to set aside the commandments of God. If we are to observe the Lord's Supper just as the Apostles first observed it, we must partake of it at night, in an upper room, having on us only two garments, and reclining on our left sides upon couches; but all of these local and transient forms are of no value whatever in the observance of this solemn memorial of our beloved and suffering Redeemer—the one thing needful is the presence and reign of His blessed Spirit in our hearts.

3. Associations and Union or District or Sectional Meetings are nowhere mentioned in the Scriptures; Associations were invented about 250 years ago, and Union Meetings about 100 years ago. They were at first simply general meetings of the members of different churches for singing, praying, and preaching; and the only business was deciding, when more ministers were present than could preach at the meeting, as to which of them should preach on each of the three days, and as to where the next meeting should be held. If these meetings were always strictly limited to these purposes, they might do more good than harm; but experience has proved that it is almost impossible thus to limit them, especially Associations. I have known Union Meetings to be held, in which one member has succeeded in carrying out his determination to rule or ruin all the churches in the Union, and has thus divided them into warring factions. And Associations have repeatedly transformed themselves into Advisory Boards to rule over their own churches, and Supervisory Boards to rule over other Associations. Human nature is so corrupt that when dressed in a little brief *appearance* of authority, as in a *general* meeting, it, in a sense, usurps the throne of Deity, and debases and oppresses the churches of the saints. There is absolutely not a trace of Scripture authority for any general meeting exercising dominion over the faith and practice of the churches composing that meeting, much less over the

faith and practice of other general meetings; and, when this is done, these general meetings become *hurtful tradition*, and ought to be abandoned. That member of the body of Christ who bows the knee to any human master is guilty of treason against the Great Head of the Church, his only Master, the Lord Jesus Christ.

4. Formal Correspondence between Associations was invented in 1766 by the Philadelphia Association (even then mostly and virtually a Missionary body, as proved by their subsequent conduct); and such correspondence between Union Meetings and churches has been invented since that time. I find no evidence of any formal correspondence, by messengers or letters or both, between Union Meetings, except in a small section of North Carolina, nor any evidence of such correspondence between churches (except through Associations) only in a portion of North Carolina and of Georgia; the most of our brethren say that they never heard of such a thing. I have known this formal correspondence between churches to become, in one county in North Carolina, the source of bitter and protracted confusion and division; and I have learned that, in the section of Georgia where it is practiced, it has become the mischievous machinery by which confusion in one church is spread through the entire circle of the correspondence. I am glad to find that this invention is confined to a very small sphere; even in that sphere it seems little else than a cold and burdensome formality. The chief surviving and most hurtful form of this modern invention and tradition is formal correspondence between Associations, and this is the chief engine which they use to corrupt and divide the people of God; especially is this power for evil shown in threatening to "drop" and in "dropping" such correspondence; rather than be "dropped" (which is considered to mean "non-fellowship"), many brethren will timidly submit to the terms of the dictators, even to the point of yielding fundamental points of doctrine; and "dropping correspondence" generally amounts to non-fellowship for generations. Thus this very modern human invention and tradition is plainly shown to be anti-Christian by so opposing the pure and loving teachings of Christ and

His Apostles as to corrupt and divide the body of Christ. Unless this mischievous traditional formality is discontinued (which should be done in love and fellowship and with a cordial invitation for the brethren of other Associations to continue to visit us in love), Associations themselves ought to be abandoned, and our churches should return to the divine simplicity of the apostolic models in the New Testament, which had no Associations and no formal correspondence. It is said that formal correspondence is an expression of love, but it is such an expression as was never commanded by God, nor mentioned in the Scriptures, which "thoroughly furnish the people of God unto all good works" (2 Tim. iii. 16, 17). It is a human addition to the word of God, and therefore forbidden in that word (Rev. xxii. 18). It seems to guarantee the faith and practice of those of whom we know but little, and for whom we are not responsible. It creates apparent responsibility where there is no authority. It enables one or a few brethren to rule over thousands of others, and thus brings into human bondage those whom Christ has made free. It dares to forbid obedience to the commandment of the Lord Jesus Christ for His ministers to go into all the world and preach His gospel to every creature, by declaring that, if any ministers go among those Primitive Baptists with whom they have dropped correspondence, they themselves will no more receive and fellowship such ministers. We profess not to believe in humanly invented religious means and traditions, but formal correspondence between Associations is the most efficient means and tradition ever devised for corrupting and dividing the people of God, as is well known to those acquainted with the history of the Baptists during the present century. It is perfectly scriptural and highly edifying for the children of God, both those who live near each other and those who live far apart, to visit each other personally in love, and to meet in solemn assemblies for the public worship of their Divine Father, as they will all meet and worship Him forever in the Heaven of immortal glory: but it is altogether unscriptural and very ruinous for them to seek, in any way, to lord it over one another.

MY PRINCIPAL OBJECT IN THIS ENTIRE ARTICLE HAS BEEN TO DIRECT THE MINDS OF THE PEOPLE OF GOD, FOR ALL THEIR FAITH AND PRACTICE, BEYOND AND ABOVE ALL UNINSPIRED AND FALLIBLE HUMAN AUTHORITY, TO THE INSPIRED AND INFALLIBLE ORACLES OF GOD, THE OLD AND NEW TESTAMENT SCRIPTURES, THE ONLY STANDARD AND TEST OF SOUND DOCTRINE AND ORDER WITH ALL GENUINE PRIMITIVE BAPTISTS.

S. H.

TIME OF COMMUNION NOT ESSENTIAL TO ITS VALIDITY.

Among Primitive Baptist churches there is not perfect uniformity of custom with regard to all the preliminaries introductory to the Communion Supper. Different localities have different customs, which are regulated by each church for itself; but all are agreed in the one essential point, that the communion itself is a command of Christ, to be kept and solemnly observed by His church in remembrance of Him. Nothing else is to be honored, glorified, or remembered in this solemn memorial service but Jesus and Him crucified. Nothing else should come into consideration to make the communion of the saints valid, than to know that they partake of the emblems of His bruised body and precious blood in faith and love, and in remembrance of the great love and intense sufferings of Christ when He died on the cross for our sins that He might bring us to God in His own righteousness.

There is no command of Christ or of His Apostles to partake of this sacred Supper in remembrance of any one special month of the year or of any one special day of the week or hour of the day. But "Do this in remembrance of Me," says Jesus. And if we make the month, the day of the week, or the hour of the day, essential to the validity of communion, do we not just that far lose sight of Christ, and just that far also we are observing the communion in remembrance of the day of the week or of the hour of the day.

In the absence of any command of Christ as to any day of the week or month, if we should make any one day in seven, or any hour of the day essential to a scrip-

tural communion, we would thereby partake of it, not alone in commemoration of Christ Jesus the Lord, but in commemoration of a certain day and hour of the week. And if we thus far lose sight of Christ and His great work that He hath done for us and in us by His Holy Spirit so that we observe "days and months and times and years" would not the Apostle of Jesus say unto us, as he did to the foolish and bewitched churches of Galatia, "I am afraid of you, ye observe days" instead of Christ. Let our dear brethren who have been so foolishly bewitched by tradition and by teachers of these men-made theories, carefully read and meditate upon the Scriptures which bear most directly on this point, and see if they are not drifting away from Christ and the order of His gospel when they insist that communion can not be valid unless observed on one certain day and hour of the week. Are they not then putting the day on a level with Christ? Are they then knowing nothing but Christ and Him crucified in commemorating His great sufferings and death? "Is Christ divided?" Is the honor and glory due to His holy name divided with the day of the month or week, so as to give Him only a small part of it? Have we lost sight of all but Jesus when we can not partake in communion only at a certain hour of one certain day of the week? Would we not in that particular make void the commandments of God to keep our own tradition? For if the command of God to "do this in remembrance of Me" is made inoperative unless we couple it with a certain tradition that the Lord has not commanded, is not the command of God thereby made void? And has not a human tradition that the Lord never commanded done that very thing?

We once heard of a brother saying, "I can not enjoy communion only on a fixed day of the week or at times to which I have been accustomed."

Now, when any one takes such a weak view of communion as that, who can tell which has the greatest force with him, the communion or the day of its observance? Was not the brother much nigher right who replied by saying, "I would like to be so impressed by the Spirit of Christ in time of communion that I would forget what day of the week it was?"

And we think it would be well if we all could be so directed by the Spirit of Christ in our hearts as to conform to the letter and Spirit of His word and to know that the kingdom of God does not consist in commemorating days and times and years, nor in meats and drinks, "but in righteousness and peace and joy in the Holy Ghost." He that in righteousness and peace serveth Christ is acceptable to God and approved of men. Rom. xiv. 17, 18.

But we would suggest that in this very solemn and sacred service of commemorating the suffering and death of Christ, every one in the church of Christ should be fully persuaded in his own mind, so that he can regard the entire service unto the glory and honor of God, and not to the glory nor honor of a certain day or hour of the day.

When Christ commanded His disciples, saying, "Do this in remembrance of Me, for as oft as ye eat this bread and drink this cup ye do show the Lord's death till He come," it is left entirely indefinite as to how often the church should assemble, specially to partake together of the "Lord's Supper"; and it is also left indefinite as to the day of the week or the hour of the day, as to whether it be in the forenoon on the first day of the week, or whether it be in the afternoon of the last day of the week. These things are not essential to a valid communion and they are therefore wisely left by Christ and His apostles to each local church to regulate for itself.

Christ did not say, "Do this in remembrance of the first day of the week, or of the last day;" nor did He say, "As often as ye eat this bread and drink this cup at a certain hour of the first day or last day of the week, ye do show the Lord's death till He come."

As to myself, I have always had a more solemn reverence for the communion than to cherish the thought that the hour in which it is observed is what constitutes it the "Lord's Supper." I have thought it would be a desecration of that sacred ordinance to degrade it to a level with our ordinary daily suppers, by saying that the hour of the day is what constitutes it the Lord's Communion Supper.

The Apostle says that the bread we break and the cup of blessing we bless, is the communion of the body and blood of Christ. 1 Cor. x. 16. It is a communion among the saints that is based on the merits of the blood of Jesus, and not on the merits of any specified day or hour of the week. Therefore, "Let us keep the gospel feast, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." 1 Cor. v. 8.

And now, suffer us to add in conclusion, that if there is any specified day of the week commanded by Christ as essential to valid communion, we doubt very much whether there is a church or any of its members in the United States that have ever observed a valid communion. Hence, if its validity depends upon its observance in the identical month of the year or the day or hour of the week in which Christ instituted it, then all Primitive Baptists who have ever observed it at any other hour must see that their communion is thereby invalidated and void.

We repeat what we have said in the outset of this article, that there is not "perfect uniformity among Primitive Baptist churches" as to time of communion, neither is it essential that there should be.

Each church has a scriptural right to fix the day and the hour for assembling to attend to this part of worship as clearly and as fully as it has to fix the day and hour for assembling at its regular monthly or semi-monthly meetings, or to set the day and hour for administering baptisms. Most of our churches in this country have annual communion and feet-washing, assembling on Friday, and, after preaching, holding church conference, devoting Saturday and till noon Sunday in singing spiritual songs, praying and preaching. Sunday, after preaching and *dinner*, the church convenes at about 2 p. m. for communion and feet-washing, thus making the service at times quite tedious.

A few others, including my home church (Mount Olive) have annual communion and proceed in the same way, holding conference for business Friday; but *Saturday* is specially devoted to the communion service and feet-washing, opening the services at 10 a. m. with the

distinct understanding that when through with that branch of the service, the meeting will close for that day. It is a day specially set by the church for that service, and not designedly to be molested by any other service—not stopping for dinner or anything else till that all-important and solemn service is over. Some other churches have set Sunday morning at 10 o'clock for the opening of communion service, thus giving the officiating elder or elders much more time for appropriate and instructive remarks respecting the character, nature and design of communion than is usual when the time is taken up by preaching on points of gospel doctrine or order entirely foreign from that which is most appropriate for communion service.

We have quite a number of good brethren and sisters in nearly all our churches in this country that seem to have been very poorly instructed in reference to communion as well as some other things pertaining to gospel order; or, if they have been properly instructed, they have been “dull of hearing,” and “slow of heart to believe” all that Christ and His Apostles have spoken.

May the Lord give His Holy Spirit by which we may be able to distinguish between the doctrines and traditions of men and the commandments of God.

W. M. M.

TASTING THE GOOD WORD OF GOD.

How sweet are Thy words to my taste; yea sweeter than honey to my mouth. Psa. cxix. 103.

How exceedingly blessed is that soul that has such a heavenly thirst for the good word of God that it is sweeter than honey to his mouth!

This is no natural taste, but supernatural. No human being has ever had this taste by virtue of his natural birth. It comes as an effect of spiritual life and is developed by a spiritual birth—a birth, not of blood nor of the will of man, but of God. It is not a birth of a corruptible seed, but of an incorruptible by the living and life-giving Word of God, that lives and abides forever.

Those who are thus born have a taste for that Word of which they are born. They thirst for the doctrine,

the promises and blessings of Jesus, the Living Word of God. The merits of His atonement is to them as the Bread of Life, which if a man eat thereof, he shall never die. They have a spiritual taste for it, and sometimes enjoy such a feast of sweetness in the blessed promises of the gospel that they feel like saying to the whole family of saints, "O, taste and see that the Lord is good." *Psa. xxxiv. 8.* They have tasted that the Lord is gracious and merciful; slow to anger and plenteous in redemption. They relish that doctrine of God, our Saviour, that speaks of the grace and mercy of God the Father and of our Lord Jesus Christ, which has been so wonderfully bestowed upon poor sinful men that they are brought into the relation of sons and daughters of the Almighty.

To taste that the Lord is gracious is to have an experimental knowledge of the grace that is in our Lord Jesus Christ, abounding to the quickening, conviction, and conversion of a poor hell-deserving sinner. It is the gift of God through the merits of Jesus Christ our Lord. It gives feeling, hearing, tasting, and seeing. Heavenly desires and thirstings after God's truth flow out from this life of Christ in the believer. It causeth him, like a new-born babe, to desire the sincere milk of the Word, that he may grow thereby. Nothing else will satisfy his taste or promote his growth in grace and in the knowledge of our Lord Jesus but the pure, unadulterated, and "sincere milk of the Word." He desires the pure essence of Jesus' righteousness, and thirsts for the milk and honey that come freely to his hungry soul, without money and without price.

None but those who have tasted by experience that the Lord is gracious can ever desire the sincere milk of the Word of God. Others may desire a knowledge of the letter of the written word, but the real living child of God desires something more than this—he wants a spiritual knowledge and spiritual understanding of the good Word of God. It is nutritious to him, and he feeds upon it as new-born babes feed upon their mother's milk, and thereby he grows strong in the grace of our Lord, both doctrinally and practically. He is thereby nourished up in the words of faith and of good doctrine.

And now, dear reader, I will close this short article by asking if you can realize sweetness to your soul in the pure word of God? Do the promises of God to the poor and needy ever seem precious to you? Does the promise that they that "hunger and thirst after righteousness shall be filled," ever take hold upon you with comfort? If so, you have a taste and a relish for the good word of God. You love God and love His word of truth, and every one that loveth God and loveth His truth is born of God.

Do you hate sin and the sinful vanities of this mortal life? Do you "abhor that which is evil," and are you "cleaving to that which is good?" Can you say in your heart before God, like the Psalmist, David, that "I hate every false way?" The Psalmist saith, "The law of thy mouth is better to me than thousands of gold and silver."

May the Lord increase the taste and relish of all poor, needy, helpless, and hungry children for the sincere milk of the Word of God.

W. M. M.

THE REMEDY.

While the burdened heart is praying,
 While the soul is wrapped in gloom;
 Jesus whispers, sweetly saying,
 Heavy-laden sinner, come.
 Come to Me with all thy burden,
 All thy sin, and grief, and pain;
 I will give thee rest forever,
 Thou shalt never thirst again.
 Living water from the river
 That proceedeth from My throne—
 My own blood that flowed so freely,
 Doth for all thy sin atone.
 By one offering He perfected
 All the Father sanctified;
 None, therefore, will be rejected
 For whose sins the Saviour died.
 In the resurrection morning
 He will raise them up again;
 Crown them heirs of endless glory,
 Forever with Himself to reign.

If it be the purpose of God to save all, and yet all are not saved, it is certain that His purpose is defeated, and some other purpose executed.

If the eternal will of God should fail in point of the

salvation of any for whom Christ died, may His will not also fail in the salvation of *all* for whom Christ died? Then upon what does the destiny of the human family rest? Is the Almighty God of the universe playing a game of chance with His adversary, the Devil, to determine how many or how few souls shall be saved?

If all mankind bore the same relation to Christ before He came into the world, why should not His atonement for sin affect alike the reconciliation of all to God? And if none were related to Him in any way before He died, how could his death affect them at all? Is it not true that the people for whom Christ died were His before He came into the world? The angel testified, saying, He shall save His people from their sins, so it is evident that they were His before He saved them. If they were His people before He came into the world, what is meant by the following Scripture: "Now, if any man have not the Spirit of Christ he is none of His." Rom. viii. 9. Answer. Simply not His by regeneration and renewing of the Holy Ghost; yet all for whom He shed His blood were His in covenant, and in the choice of God, and by the gift of the Father, before the world began, and therefore, being thus related to them, and they to Him, the offering He made for sin was their sin-offering, and the sins for which He offered Himself were His sins, by imputation. "And so all Israel shall be saved." Rom. xi. 26. And why? Because the Deliverer shall turn away ungodliness from Jacob. There is no if nor and about this matter of the salvation of God's people, for it is divinely and amply provided for in Christ, and dispensed through His obedience unto death, and triumphant resurrection unto life eternal. Let the conditionalists sing, as they seem to believe, Come to Jesus, mighty man, He will save you if He can; if you refuse to let Him in, He can not save you from your sin. But the children of God will sing and talk of the power of God to save His people. J. E. W. H.

SHE MAY WITHDRAW AT DISCRETION.

The Beulah Primitive Baptist Association of Alabama has now (1898) been in existence about sixty-one years. The sixth article of her Constitution expressly provides:

“ If any church, that is in order, wishes to withdraw, she may at discretion, or, on application, may obtain a letter of dismissal.” The Wetumpka Association, Alabama, and also several others have a similar provision in their Associational agreement, and quite a number of churches have, from time to time, availed themselves of this right under which they were received into their respective Associations, and have either withdrawn, at discretion, or obtained letters of dismissal to join some other Association; but never once did I ever hear it insinuated, by word or deed, that to thus withdraw from the Association they had thereby dissolved their communion, fellowship, or correspondence with the churches. Our forefathers who organized Associations understood their own written agreement better than to hint such an absurdity. It has been left for younger brethren of this latter day to make this improvement upon the traditions of the fathers by repudiating their written Constitution and declaring that if any church withdraws at pleasure from an Association, or obtains a letter of dismissal, she has thereby withdrawn fellowship from the churches that remain in the Association. Our fathers did not think so, nor did they ever talk in that absurd way. They understood their own Associational relations and Constitutions better than that. Are all our complaining and younger brethren perfectly familiar with all the provisions of their own and other Associational Constitutions? Do they know that the fathers who organized these Associations were conscious of the defectiveness of such organizations? Do they know that in many of the Constitutions this defectiveness is virtually acknowledged by a distinct article when they say, “ Amendments to this Constitution may be made by two-thirds of the members in session?” Do they know that some Associations say that “ Amendments may be made to this form of government, at any time, by a *majority* of the members present at any session of the Association?”

What would we think of a church being constituted by a presbytery of ministers and inserting into the Constitution that “ Amendments may be made to the Constitution of this church at any time by a majority of the

members present at any church conference?" Would we not think it a very defective organization? Would we not think it was built upon the sand of man's works? Would we not think that, when floods of persecution and trial come and beat upon such a rickety organization, it could not stand the test as though it had been built upon the foundation of the apostles and prophets, with Jesus Christ Himself as the Chief Corner-stone?

If there ever was any other religious, benevolent, or charitable institution set up in the world by divine authority, except the church, where in all the Scriptures shall we find a record of it? And if there is any defect in this organization so as to need amendments at any time by uninspired men, why are such fearful judgments of divine wrath to fall on any man who will be so heaven-daring as to add to, or diminish from, the things written in the New Testament? Rev. xxii. 18, 19. At some future time we hope to speak of a few other things.

W. M. M.

IF.

If salvation be by grace, which all religious denominations admit, why are some sinners lost?

If the same quantity and the same quality of grace is meted out to every sinner for the intent and purpose that each and every one might be saved, why then are all not saved? In that event, if all are not saved, then the intent, purpose, and grace are all defeated, and the Devil has the victory.

If any amount of grace be afforded a sinner in order that he might be saved, and yet he is not saved, does it not appear that the grace given was not sufficient? and did not God, who gave that grace, know before He gave it that it was not sufficient to save that sinner? Does God thus trifle with sin and sinners? To say that the sinner is lost because he rejects the grace of God would not alter this feature at all—it would only be saying that the grace given was not of that kind necessary to subdue the sinner and make him willing to be saved. So it would be no grace at all.

If it be the purpose of God to save the whole world of mankind, and only a remnant be saved, whose purpose is it that the rest are eternally lost ?

J. E. W. H.

QUESTIONS AND ANSWERS.

1.—Q. What was the forbidden fruit ? A. The fruit of the tree of the knowledge of good and evil (Gen. ii. 17). Ancient and modern philosophers maintain that the account which Moses gives in Gen. iii. of the fall of man is a mere allegory or symbolical story; but the literal truth of the narrative of Moses is either expressed or implied in the entire Scriptures. Christ and His Apostles treated these incidents as historical facts lying at the foundation of the whole plan of redemption and of all the subsequent revelations and dispensations of God. While these incidents were literal facts, they also had a symbolical spiritual meaning. The Garden of Eden was the most delightful spot on earth, and it was emblematical of heaven (Gen. ii. 8—17; Rev. ii. 7). The Tree of Life in the centre of the Garden was a tree qualified by God's appointment to sustain natural life and preserve from natural disease and death, and it was emblematical of the Lord Jesus Christ, the Source, Giver, and Supporter of eternal life (Gen. ii. 9; iii. 22; Rev. ii. 7; xxii. 2, 14). And the Tree of the Knowledge of Good and Evil was a tree appointed by the Creator as a test of the submission of our first parents to His authority, and the partaking of the fruit of which, contrary to His commandment, would give them an experimental knowledge of the difference between good and evil, right and wrong, happiness and misery; this tree, or its fruit, is emblematical of sin, which ends in death (Gen. ii. 9, 17; iii.; Ezek. xviii. 4, 20; 1 John iii. 4; James i. 13—15).

2.—Q. If the atonement of Christ completely satisfies Divine justice for all the sins of all the elect, how can there be any "conditional time salvation?" A. There is an infinite difference between the judicial, destructive, everlasting wrath of God against the non-elect and unredeemed, and His fatherly, corrective, temporary

wrath against His elect and redeemed children (contrast Psalm ix. 17; Matt. x. 28; xxv. 41, 46; Mark ix. 42—48; Luke xvi. 19—31; John iii. 36; v. 29; Acts i. 25; 2 Thess. i. 8, 9; Jude 6, 13; Rev. xiv. 11; xix. 3, 20; xx. 10, 14, 15; xxi. 8; xxii. 11—with Psalm lxxxix. 30—37; Prov. iii. 11, 12; Isa. liv. 7—17; Jer. xxxi. 3, 17—20, 31—37; Mal. iii. 1—6; Heb. xii. 1—13, 18—29). Only the perfect atonement of Christ can save any human being from the judicial, destructive, and everlasting wrath of God; but the living and loving obedience of His children exempts them from the visitation of His fatherly, corrective, and temporary wrath (as inevitably implied in the last set of Scriptures just cited, and in Deut. xxviii.; Isa. i. 19, 20; Ezek. xviii; xxxiii.; Psalm i. 1—3; xix. 11; cxix. 1—8; Luke xi. 28; xii. 47, 48; John xiii. 17; 1 Cor. xv. 58; James i. 25).

3.—Q. Paul says, in Rom. x. 14, 17—“How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher? So then faith cometh by hearing, and hearing by the Word of God”; does this mean that no one believes except those who hear a human minister preach the gospel? A. If it does, it contradicts Paul’s own experience and his language in other passages (see Acts ix.; xxii.; xxvi.; Gal. i. 11—17; 2 Cor. iv. 6; 1 Cor. xii. 3); and, if faith is essential to salvation, such an interpretation of Rom. x. 13—17 consigns infants, many idiots and lunatics and most heathens to perdition. God directly revealed Himself in His Son and by His Spirit to Paul (then called Saul of Tarsus) without the intervention of any human being, and Paul believed in Him before he ever saw or heard Ananias. In Rom. x. Paul is speaking specially of faith in the Lord Jesus Christ as prophesied of in the Old Testament and as historically described in the New Testament; and it is the ordination of God, as shown is His providence, that faith in Christ as thus predicted and described comes *generally* through the hearing of the preached gospel (the noun rendered “word” in Rom. x. 17 and in 1 Pet. i. 25 is *rema*, the *spoken word*); Christ prays not for His Apostles only, but also for “them who should believe on Him through their word” (John xvii. 20); Paul says that he and

Apollos were "ministers by whom the Corinthians believed, even as the Lord gave to every man" (1 Cor. iii. 5); Christ commanded His disciples to "go into all the world and preach the gospel to every creature," and added "He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark xvi. 15, 16). Faith is not the cause, but the effect, fruit, and evidence of eternal life previously imparted to the souls of the elect in quickening or regeneration (John i. 12, 13; vi. 37—58; viii. 47; x. 26—30; xi. 26; xvii. 2, 3, 8; Acts xiii. 48; 1 John v. 1); and this spiritual life may be developed into faith in the historical Christ, as in the case of Saul of Tarsus, by the immediate and exclusive revelation of God, or, as in the cases of infants, idiots, and heathens, it may not be so developed until the moment of death. It is possible for Almighty God to fill an unborn infant with His Spirit, as in the case of John the Baptist (Luke i. 15, 44), and even out of stones to raise up children unto Abraham as John the Baptist declared (Matt. iii. 9). God spoke directly to Adam, Eve, Cain, Noah, Abraham, Hagar, Abimelech, Isaac, Jacob, Moses, Joshua, Samuel, David, and all the Old Testament prophets and to the New Testament Apostles, and of course can do so to any human being or any creature in the universe if He chooses so to do. No one of His elect will ever perish for the lack of human preaching or anything else (John vi.; x.; xvii.; Rom. viii.; Eph. i.; 1 Pet. i.)

4.—Q. Is the term "elect" ever applied in the Scriptures to people before they are regenerated or born again? A. It is. The verb "elect" means "to choose," and the noun "elect" means "the chosen"; and the word is applied to the people of God before regeneration in Deut. vii. 7; Psalm lxxv. 4; Rom. xi. 5, 7; 1 Cor. i. 27, 28; Eph. i. 4; 2 Thess. ii. 13; 1 Pet. i. 2. As these and other Scriptures show, God loved and chose His people in Christ in the past eternity; and, in consequence of that love and choice, He gives them His Son to redeem and His Spirit to regenerate them in time, and He will infallibly glorify every one of them in the future eternity.

5.—Q. Is repentance only a godly sorrow for sin, or

is it also an earnest desire of the heart, a craving to be saved? A. The best definition of repentance that I have ever seen is that given in Funk and Wagnall's Standard Dictionary, and it is as follows;—"A sincere and thorough changing of the mind and disposition (or heart) in regard to sin, involving a sense of personal guilt and helplessness, apprehension of God's mercy, a strong desire to escape or be saved from sin, and voluntary abandonment of it." Paul says that "godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death" (2 Cor. vii. 10). The Greek phrase rendered "godly" in this sentence is "kata Theon," which literally means, according to Liddell & Scott, "by the favor of God," "in relation to God," "according to or in conformity to God." While worldly sorrow for sin mourns only over the consequences of transgression, and is natural, selfish, and hardening, and leads to ruin (as in the cases of Cain, King Saul, Ahithophel, and Judas), godly sorrow for sin mourns because sin is against God (Psalm li. 4), and it is spiritual, unselfish, and softening, and leads to salvation; it is the gift of the Lord Jesus Christ to His elect, and it is the work of His Spirit in their hearts (Ezek. xxxvi. 24—31; Zech. xii. 10—14; xiii.; Matt. v. 3—6; xi. 25—30; Luke xxii. 61, 62; Acts ii.; v. 31; xi. 18; 2 Tim. ii. 25). It is God's beginning, in His people, of the good work of salvation from sin and hell, which He will perform until the day of Jesus Christ (Philip. i. 6)—the word here rendered "perform" means to carry on to the end, to complete, to perfect and by "the day of Christ" in this, one of the most comforting passages in God's word, the Apostle Paul means not only the day when Christ is spiritually revealed to His people as their Saviour, but also, as shown by the tenth verse in the same chapter, the day when Christ will personally and literally come again to this world to take His elect, redeemed, and regenerated people to their heavenly and eternal home.

6.—Q. Are not all men everywhere commanded to repent (Acts xvii. 30, 31), and will not all who truly repent and who are willing and anxious to sacrifice every worldly interest for an interest in Christ be finally

saved? A. Undoubtedly. God and His law are holy and unchangeable, though man has sinned and rendered himself unable to obey the holy and spiritual law of God; and, as shown by the Scriptures cited under the answer to the fifth question, all those who do truly repent and who heartily long above all things else for Christ's salvation prove by such feelings that they are the elect, redeemed, and regenerated people of God, and that they will at last, by divine grace, reign forever with Christ in glory over sin, death, and hell, and every enemy, and will joyfully give unto the Triune God all the glory of their salvation.

7.—Q. Do the words "buried with Him in baptism" (Col. ii. 12) mean that the brethren at Colosse were baptized as Jesus was? A. Baptism is immersion; there is no baptism without immersion; and it is just as correct to speak of modes of immersion as to speak of modes of baptism. That Christian baptism is immersion is demonstrated, not only in the original Greek of Rom. vi. 3--5 and Col. ii. 12, but also in every ancient and modern version of these passages; for Paul here declares that BAPTISM IS A BURIAL, and it is impossible to translate his language without declaring the same thing. All competent and honest scholars admit this fact; and even those who try to evade it contradict themselves in that matter before they get through with their explanations of these passages. Just as Jesus was immersed by John the Immerser, so were all the members of the apostolic churches immersed. Sprinkling and pouring are not baptism; and they show no union with Christ in His death and resurrection. Salvation without such union is impossible; and any ceremony of initiation into a church of Christ not plainly showing such union is fatally defective.

8.—Q. In what sense could Paul "wash away his sins" by baptism (Acts xxii. 16)? A. Only in a symbolical or figurative or ceremonial sense, just as Peter, when he exhorted the penitent and believing Jews on the day of Pentecost to be "baptized for the remission of their sins" (Acts ii. 38), meant for the "figurative" or symbolical and not the actual remission of their sins, as he himself explains in 1 Pet. iii. 21; for the only

actual purification from and expiation of sin is the shed blood of the spotless Son of God applied to our hearts by His Holy Spirit (Isa. liii. ; Jer. xxxi. 34; Dan. ix. 24; Zech. xii. 10—14; xiii. ; Matt. i. 21; John i. 29; Acts x. 43; Rom. iii. 23—26; viii. ; Eph. i. 7; Heb. ix. 22, 26; 1 Pet. ii. 24; 1 John i. 7; ii. 2; Rev. i. 5; vii. 14).

9.—Q. In John xiii. 2 is “supper being ended” a correct translation? A. It is not; there is no word meaning “ended,” in the original. John’s expression is but two words, “*deipnou genomenou*,” which means “supper being,” or “supper having come into being, or having come on, or having commenced”; in the Revised and in the Baptist Versions, the phrase is correctly rendered “during supper.” An expression exactly similar (that is, the genitive of a noun followed by the genitive participle “*genomenou*”) occurs in eight other passages of the New Testament (Matt. xiii. 21; xxvi. 6; Mark vi. 2; Luke iv. 42; John xxi. 4; Acts xii. 18; xvi. 35; xxi. 40), and it always denotes two events occurring *at the same time*, and is so rendered by the King James Version in every other passage except in John xiii. 2; and here it is certain that it should be rendered in the same way, for in the 12th verse John says that “after Jesus had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you?” The word rendered “was set down again” means, in every one of the eleven passages where it occurs in the New Testament, “*to recline at table for eating*,” showing that supper was not ended, and the same is proved still more plainly by the 25th and 26th verses. Near the beginning of the Passover Supper, Christ washed His disciples’ feet; and at the close of the Passover Supper, He, using the bread and wine already on the table, instituted the Lord’s Supper. Such is the view of the latest and ablest scholars in the world. The mistake of the King James translation of the phrase “*deipnou genomenou*” in John xiii. 2, differing from its translation and the evident meaning of every other similar expression in the New Testament, and inconsistent with its own translation of John xiii. 25, 26, is the reason why our brethren, who go by the King James Version and do not know the original, wash

feet *after* the Lord's Supper. The Dunkers, or German Baptists, wash feet, then eat a full meal, which they call an Agape, or Love-Feast, in place of the Passover Supper, then give each other the right hand of fellowship and the kiss of charity, and then they partake of the Lord's Supper, and pray, sing, and dismiss; each church does this twice a year. Matthew, Mark, and Luke speak of the Lord's Supper but not of the Feet-Washing, while John speaks of the Feet-Washing but not of the Lord's Supper; and Paul, when he speaks of the Lord's Supper (1 Cor. xi.) does not mention Feet-Washing, and when he speaks of Feet-Washing (1 Tim. v. 10) does not mention the Lord's Supper,—*the Inspired writers thus plainly showing that there is no essential connection between Feet-Washing and the Lord's Supper.*

10.—Q. In 1 Tim. v. 3—16 is the Apostle Paul talking to the church, and what does he mean by “widows indeed,” and do churches not practicing the washing of the saints' feet have “widows indeed”? A. In his letters to Timothy and Titus the Apostle Paul is speaking not only to them but also to all the church of Christ to the end of time, as the subject-matter of these epistles proves. In the passage referred to, the Apostle himself explains what he means by “*widows indeed*,” or “widows really and actually,” as meaning not only those who are aged and infirm, but poor and friendless, not able to take care of themselves, and having no children or grandchildren or near relatives or friends to take care of them—lonely and desolate and destitute of all means for making or getting a living, yet trusting in God, and continuing in supplications and prayers to Him night and day. If any church has among its members a widow of this kind, who is sixty years old or upwards (and therefore probably afflicted and less able to work and less likely to marry again), and who has been the wife of but one man (that is, has not been divorced from one husband and married another), and who is well reported for good works (instances of which the Apostle mentions, as bringing up children, lodging strangers, washing the saints' feet, and relieving the afflicted), the church should enroll that widow among the number to be specially honored and cared for. A

woman such as the one described in the second sentence of this Answer is called by the Apostle a "widow indeed"; and if she has been useful and benevolent, as described in the third sentence of this Answer, she should be highly esteemed and regularly supported by the church. "Washing the saints' feet" is mentioned here, not as a public ordinance of the church (like baptism and the Lord's Supper), but as a private household duty, an humble and loving manifestation of hospitality to saints visiting the former home of the now destitute and forsaken widow. Candor and faithfulness compel me to say that I see no allusion to any public ordinance of the church in 1 Tim. v. 10. My beloved and venerable step-mother, Mrs. M. M. Hassell, though she was never a member of a church that kept up foot-washing in public, was in her last years a "widow indeed," except that she had children who delighted to take care of her; and, during my dear father's life-time, she brought up his and her children in the nurture and admonition of the Lord, kindly lodged strangers, humbly and lovingly washed the feet of saints who visited her at her home when she felt that they needed such ministrations, and relieved the afflicted in her neighborhood as she had opportunity. If a church of Christ does not think that her Divine Master meant for foot-washing to be literally, universally, and publicly observed, I do not believe that such a church would be excusable in neglecting to care for any of her poor, friendless, and helpless widowed members.

11.—Q. Was not each church, in the days of the Apostles, generally named after the town or city where it was located? A. It was. We read of the church at Jerusalem, Antioch, Ephesus, Colosse, Philippi, Thessalonica, Corinth, Rome, etc.

12.—Q. Where two or more churches are in fellowship, and one of them makes a departure in practice, can the others gospelly withdraw from her without any labor at all, and, if they do so, would such a course be heresy? A. I do not see, in the New Testament, any mention of one church withdrawing from another, or declaring non-fellowship for another church, although some of the apostolic churches made grosser departures,

in doctrine or practice, than I have ever known Primitive Baptist churches to be guilty of; and, from the general meek and loving tenor of the apostolic writings, I feel sure that, unless such departures had been very gross, very deliberate, and very habitual, the Apostles would not have advised the unchurching of such an erring church without tender and earnest and protracted labor to restore and save it, because we are taught of the Lord to love one another, and because every member of the body of Christ needs every other member. The term "heresy" is now restricted to fundamental false doctrine—a denial of one of more of the essential truths of Christianity; but the original Greek word from which we get the English word heresy was anciently used, and is generally used in the New Testament, to denote any course of conduct or teaching tending to produce dissension and *division* in a church or churches—a schismatic course. In this last sense, the course of the non-fellowshipping churches above mentioned would be heresy.

FOUR WAYS OF DISSOLVING AN ASSOCIATION.

1. One way of dissolving an Association is for the Association to disband, adjourn without appointing any place or time for another session, as the Chemung Association in New York did a few years ago.

2. Another way is for no church to ask for the next session, as was done by the Mount Pleasant Association in Kentucky a few years ago.

3. Another way is for no person to attend the Association.

4. And another way is for each church, that desires to return to the Divine simplicity of the New Testament, to adopt some such resolution as the following:

"Whereas, We believe that the Old and New Testament Scriptures are the perfect and infallible oracles of God, and the only authoritative standard of faith and practice, and whereas we do not find in them one single command or example of an Association of churches for any purpose whatever:

"We, therefore, the church of Christ, as we hope, at

——, being in love and peace and fellowship with all the churches of the —— Association, respectfully withdraw our formal connection with the —— Association as an institution or business body, and we most heartily and lovingly invite all of our dear brethren and sisters to visit us at any of our church meetings, and we expect, as we may be divinely permitted, to continue to visit them at their church meetings, in love, peace, and fellowship, as heretofore; and if they should desire and decide to continue meeting in an Association, it will not impair our fellowship for them in the least, as we believe that each church, in the fear and love of God, and in the light of His word and Spirit, should decide for itself the question of continuing in or withdrawing from an Association.”

S. H.

PLEASE PAY YOUR SUBSCRIPTIONS.

Necessity compels me to beg our subscribers who are in arrears to pay me the amount of their subscriptions as soon as they can conveniently do so. I would be perfectly willing to publish and send THE GOSPEL MESSENGER, without charge, to all who desired it, if I were financially able; but Providence has made it impossible for me to do so. The amount owed by each subscriber is small, but the aggregate is of great importance to me to enable me to continue the publication of THE MESSENGER. Thousands appreciate the periodical, and believe that it has been blessed of the Lord to the benefit of His people, and desire its continuance; and I hope that those of them who are able will come to my relief, and help me and my beloved associates and worthy contributors to maintain, in these evil and perilous times, our contention for truth, righteousness, and peace.

S. H.

-SWEETEST IDEA OF HEAVEN.

It is told of Thomas a Kempis that once during his student days his preceptor asked the class, “What passage of Scripture conveys the sweetest description of heaven?” One answered, “There shall be no more sorrow there.” Another, “There shall be no more death.” Another, “They shall see His face.” But Thomas, who was the youngest of all, said: “And His servants shall serve Him.”

EXTRACTS.

Aily, Va., August 6, 1898.

DEAR BROTHER HASSELL: I am impressed again to let you know how highly I appreciate your editorial in the August number of "The Gospel Messenger," on "The Divine Foreknowledge and Predestination." If what you have written in that communication is not truth, according as the Scripture is truth, I must confess I am yet in darkness, and never could understand the Divine plan of the salvation of God's people and the justice of God in the condemnation and everlasting punishment of the wicked. As I believe, in the light of the grace of our God, you have been enabled to write with the Spirit and with the understanding, to the comfort and peace of the children of God. The winding up of your editorial gives the very essence of the experience of every child of God, if I know anything of a Christian's experience. "Sin," as you say, "is enmity to God and ruin to man," and "comes only from the creature, who alone is to blame," and in that day when the secrets of all men will be made manifest, they will bow the knee, and say "it is just." You divide foreknowledge and predestination in a way you need not be ashamed of, for you divide it to the understanding and edification of God's children. Some of our dear preachers are preaching fatalism, and it seems that they can't make the distinction between fatalism and foreknowledge. As God has unlimited power over the works or creation of His hands, if He caused by His mighty power all things to be done that are done, thought or said, then fatalism, as the Mohammedans believe, would be true, and man would not be accountable for his deeds, which you proved in a former communication was the doctrine of the Devil, not of God, our Saviour. May you long live to wield the pen of truth. To God be all the glory.

Yours, in love,

E. S. COUNTS.

Enal, Ga., August 5, 1898.

Elder Sylvester Hassell—

DEAR BROTHER: I know I am not in myself prepared to write comfortingly to you, but I would encourage and speak words of cheer to you on the able and faithful manner in which you are conducting "The Gospel Messenger." I do believe you are doing more good in bringing about a union among Primitive Baptists than any other man. Your writing on "Predestination and Election" and "Associations" (it looks like) are so much to the point all saints would say amen.

Brother Hassell, I am in debt, but I feel like it is my duty to send you \$3. I do hope others may be impressed to send on what they are due.

I do believe God has made you wonderfully wise in writing so as to bring about a union among His people.

I don't know why, but sometimes I call you the holy man of God. I heard you preach and was with you several days. You did seem so meek and Christ-like, I love to think of you now. Pray for me that I may faithfully do my duty.

God bless you and "The Messenger," for Christ's sake.

Your brother in hope,

M. C. JONES.

Savannah, Ga., April 30, 1898.

DEAR BROTHER HENDERSON: I have just read your piece in "The Messenger" on "Wars and Rumors of Wars." I have thought pretty much the same way about it myself. It seems sometimes to me that pure and undefiled religion is almost extinct. While I feel that some important developments are upon us, I do not get alarmed; but try to find comfort by the promise of God: "All things work together for good to those that love Him." Like Elijah, I sometimes almost feel like praying the Lord to hold up His blessings from the people, seeing such ungodliness.

The church here in Savannah is very small. Elder J. Smith is pastor.

I heard my father speak of your visit to his church, Mt. Gilead, in Alabama. I have never had the pleasure of meeting you, have met Elders Mitchell and Hassell.

Yours in the Lord,

GEORGE S. CARGILL.

Village Mills, Texas, May 25, 1898.

Elder S. Hassell—

DEAR BROTHER: After my respects to you and family, you will please find one dollar, Express Money Order, which you will please credit to my account for "The Messenger." It is a paper highly appreciated by me and my mother. It is a welcome visitor. It is not afraid to speak when it sees the wolf coming; it is not afraid to expose error; and it does earnestly contend for the faith that was once delivered to the saints. So I wish it much success and a long life; and may the Lord enable us all to keep our dues paid up, that we may enjoy the reading of it the more; for I believe it is a divine blessing to all that love to read it. May the Lord continue to enable the editors and brethren and sisters to write spiritually.

S. A. RICHARDSON.

Sparta, Ga., August 27, 1898.

Elder Sylvester Hassell—

DEAR ELDER: I send herewith one dollar, which you will kindly add to my subscription for "The Gospel Messenger."

I am behind time some in this remittance, as I should have sent it before June, and hope to do so more promptly hereafter. I am still pleased with "The Messenger," and don't feel that I can do without it, as I have been reading it for more than twelve years.

From its pages I have received much help in "reproof, rebuke, and exhortation," but much more comfort, consolation and instruction. "The Messenger" gives all these and other needful aids to God's people over a wide field, and should be sustained abundantly by Primitive Baptists, "with a glad heart," and not grudgingly; for all subscribers who are "born of God" receive from its pages far more than they give for its maintenance.

May God bless editors, publishers, and readers of "The Messenger"; and that we all may have the Spirit of Christ in meekness and humility, and thus grow in grace and in the knowledge of the Lord Jesus, is my heart's desire.

The precious Truth, as it is in Christ Jesus alone can make and keep us free!

GEORGE S. VARDEMAN.

Warsaw, Florida, June 22, 1898.

Elder S. Hassell—

DEAR BROTHER IN CHRIST: "The Gospel Messenger" comes regularly, bringing good news, as I trust, from the children of God in a far country. It brings good news and glad tidings, which I can sit and read and rejoice over. Enclosed find two dollars, which you will please place to my credit, and please pardon me for not remitting sooner.

Your unworthy brother, if worthy to be called a brother,

THOMAS BROCK.

Moscow, Tenn., August 23, 1898.

Elder S. Hassell—

DEAR BROTHER IN HOPE: As my subscription expired with the August number of "The Messenger," and I feel that I can not do without it although the times are hard and money scarce, enclosed you will find a money-order for one dollar to pay for it for another year. I have been taking our dear paper ever since September, 1884, and have never missed a single copy. I wish that every subscriber would pay you all that is owing to you, and that your subscribers would increase. Hope the dear Saviour may always smile upon you, and you may ever be ready to proclaim the "good news" to His dear saints everywhere it may be your lot to preach and write. Wish you could visit us in the near future.

Your unworthy little sister in hope of a sweet home in heaven,

MRS. BETTIE CLARK.

SELECTIONS.

III.—THE HISTORY OF MELCHIZEDEK.

Now we shall come to the short, but comprehensive history of Melchizedek; the figurative meaning of which is not only hinted to us in the sacred oracles, but the Holy Ghost condescends to enter on a very particular explanation of it. The narrative related by Moses is shortly this: The patriarch Abram had with his little army surprised and defeated the forces of the confederate kings, who had plundered Sodom, and, among other prisoners, had carried away captive his kinsman, Lot, who, living in that wicked city, was now a very singular blessing to his sinful fellow-citizens, being the occasion of their rescue from the invaders of their country. As he returned from the slaughter he was met by the King of Sodom, with another king of a very different character, whose name was Melchizedek, which, though a very fine one, for it signifies king of righteousness, was not unsuitable to his real character, and is a proper admonition to all other kings for what they should be distinguished. The name of his city was Salem; whether it was that Salem, where Jehovah afterwards had His tabernacle, or another place of the same name, is not precisely determined. However, we are assured that upon this occasion he brought forth bread and wine, not as a sacrifice to God, O ye Papists, but to refresh the patriarch's men, fatigued with toil. But the most extraordinary circumstance of all is, that though living in that wicked country, he was priest of the

Most High God, and vested with regal dignity. When all around him were sunk in superstition and idolatry, this illustrious Gentile retained the knowledge of the true God, and thought it no disparagement of his kingly honor to officiate in the solemn rites of His holy worship. The hospitable monarch was a no less religious priest. As in the former capacity, he brought forth bread and wine; so in the latter, he blessed the renowned patriarch, and received from him tithes of all. Thus far the sacred story. But from what parents he descended, when he was born, or when he died, who were his predecessors, or who succeeded him, are questions we are not permitted to resolve. And even the silence of the Scripture is expressive! "For he was made like unto the Son of God," both in what Moses relates concerning him, and in what he conceals from the curious inquirer. Let us carefully observe these two heads of resemblance, and we shall easily understand how David in spirit says of the Messiah, "Thou art a priest forever, after the order of Melchizedek."

We shall first begin with what Moses relates of this extraordinary man. To whom can his name, Melchizedek, so properly belong, as to the King that reigns in righteousness; who, righteous Himself, has wrought for all His subjects a justifying righteousness by the merit of His blood, and works in all His subjects a sanctifying righteousness by the power of His Spirit? He, He is King of Salem, which is by interpretation, King of Peace. Peace is the disposition for which He was renowned, who with His dying breath implored forgiveness to His bloody murderers; peace is the grand blessing He died to purchase, and lives to confer. O, glorious peace, of which righteousness is the foundation, and joy in the Holy Ghost the inseparable attendant! Hail, ye subjects of His auspicious government, who call the blessings of His purchase all your own! Lo, in your princely Saviour, the great Jehovah lays aside His vindictive wrath, and becomes your loving Father; the angels no more stand a'loof, but commence your ministers and guardians; the inferior creatures are turned into your faithful friends and allies; the Jews and Gentiles, forgetting their former enmity, join in the most cordial friendship; and conscience, no more an accuser, whispers peace in gentle accents. Though "in the world you shall have tribulation, yet in Him you shall have peace." O, Prince of Peace, extend the borders of Thy peaceful kingdom far and wide, and let the wished-for period come, when the nations shall learn war no more! O, let Thy peace rule in our hearts through these tumultuous scenes of life; and bring us at last to the calm regions of joy and felicity, where peace extends her dove-like wings forever and ever! "He brought forth bread and wine," to refresh the hungry and thirsty soldiers, when returning from the slaughter of the kings. Such is the refreshment which the true Melchizedek affords, and will afford to all that are truly engaged in the spiritual warfare. He "has prepared of His goodness for the poor. O, come unto Him, and you shall never hunger; believe on Him, and you shall never thirst. Eat of His bread, and drink of the wine which He has mingled." Happy they who shall conquer in the holy warfare, for they "shall eat of the hidden manna, and the Lamb in the midst of the throne shall feed them." "And he was priest of the Most High God." An honor not usually appropriated to those that sit on thrones; for God was pleased to provide against the blending of these offices, in the commonwealth of Israel. Witness thy fate, Uzziah, who, snatching at the censer, lost the sceptre. And shall the triple-crowned priest of

Rome, who exalts himself above all that is called God, go always unpunished?

But of Jesus Christ a prophet testifies, "He shall sit and rule upon His throne," as once He was a king upon His cross. "And He blessed Abram." So Christ, our royal Priest, was sent of God to bless the children of Abram, not with verbal, but real benediction, in turning every one of us from our iniquity; and "men shall be blessed in Him."

"Consider," in the last place, "how great this man was, to whom even the patriarch Abram gave the tenth of the spoils;" and, as we may say, even Levi, who received tithes from the people, by the commandment of God, was tithed in the loins of his progenitor. A most convincing proof that this Melchizedek was both a greater man than Abram and a greater priest than Aaron. But we Christians have a great High Priest, in whose presence Abram must not glory. Levi has no preeminence. To our Melchizedek the royal priesthood, the holy nation, the peculiar people, do pay, not only tithes, but all they have and are, when they present their bodies a living sacrifice, holy and acceptable unto God, which is their reasonable service.

But the circumstances which Moses conceals are no less worthy of our notice than those he reveals. In vain you ask his genealogy, his birth, his death, or the ceremonies of his consecration; for those are buried in darkness; the Holy Ghost intending to signify that Jesus Christ is really and truly what this mysterious king is in the history. Without Father—not as He was God, but man. Without mother—not as He was man, but God. Without descent—for having no predecessors in office, He needed not prove that He was sprung from the priestly tribe, which was an essential qualification in the Levitical priesthood. Having neither beginning of days, nor end of life—for being set up from everlasting, He abideth a priest continually; for though He died, yet even in death He was a priest, and now He liveth to make intercession for them.

What shall we say more? In the order of Aaron were many priests, who, like other mortals, resigning their breath by the stroke of death, their priestly honor was laid in the dust with them. We know from whence they arose; with what carnal ordinances and ceremonies they received their inauguration; what sacrifices they offered; in what holy places they officiated; who assisted them in their various functions; and who succeeded them when they either died, or were deposed from their office. But the priest after the order of Melchizedek, being possessed of immortal life, and called of God without external ceremonies to his high office, himself was his tabernacle and temple, assisted by none, nor succeeded by any. In Melchizedek, whom Moses speaks of as though he had been immortal, we have but indeed a faint shadow, and not the very image of the things themselves, that are found in Jesus Christ. But let the faintness of the resemblance remind us of the greatness of the mystery. "For who shall declare his generation?"

—*Grace and Truth, by Wm. McEwen, of Scotland, 1735-1762.*

REST.

There is a calm for those who weep,
A rest for weary pilgrims found;
They softly lie, and sweetly sleep
Low in the gound.

OBITUARIES.

Lack of space *compels* us to request our subscribers to try to express, within about two hundred words, their accounts of the lives and deaths of friends, if they wish us to publish the notices in THE MESSENGER.

“Blessed are the dead which die in the Lord from hencefort: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.” Rev. xiv. 13.

MRS. REBECCA HANSON.

Died April 20, 1870, of measles, Sister Rebecca Hanson, wife of Mr. A. T. Hanson, of Lee County, Alabama, in the 28th year of her age, leaving an affectionate husband, four small children, a father and mother, with numerous other relatives and friends, to mourn their loss. She was the daughter of Deacon William Collins. It pleased the Lord to early impress her youthful mind with a proper sense of her true condition as a sinner, and to give her a good hope through grace of her acceptance through our Lord Jesus Christ. For such distinguished mercy and grace bestowed upon her, she felt desirous to yield obedience and honor her Lord, by taking His yoke upon her. Accordingly, she related the dealings of the Lord with her, to the church at Mount Olive, near Opelika, and was baptized by the humble writer, on the fourth Sunday in September, 1860. She truly adorned her Christian profession by her love to the truth, in word and deed; and whether as a neighbor, a wife, a mother, or church member, she manifested the meek and quiet spirit of our blessed Lord. At the request of the bereaved and afflicted husband, I preached on the occasion from 1 Cor. xv. 19, “If in this life only we have hope in Christ, we are of all men most miserable.” The last words she was heard to utter, she was looking at her little son, Henry, and said, “Jesus can save sinners, Henry, be a good boy.”

May the Lord bless the dear husband, watch over the motherless children, and finally bring them all to eternal glory, through Jesus Christ our Saviour.

W. M. MITCHELL.

[Copied from Signs by request. Opelika, Ala., May 3, 1870.]

MRS. SARAH REBECCA SMITH.

Our dear sister, Sarah R. Smith, the oldest child of William E. Smith and Lucy Annis Smith, was born in Oglethorpe County, Georgia, July 12, 1837, but raised to womanhood in Coweta County, Georgia; was married to John E. Watkins, December, 1854, who died in the army, June, 1864. To them were born four children, three of whom survive her. She was again married, in 1866, to Jackson L. Smith. This union was blessed with one daughter.

Sister was blessed with a precious hope in Jesus in early life, and united with the Primitive Baptist church. She ever lived a devoted Christian and loved the house of God, though distance and severe afflictions prevented regular attendance. She was always there if possible. We believe she is one of whom it may be truly said she has come out of great tribulations.

May the Lord bless the bereaved family. She was found cold in death in bed on Monday morning, June 5, 1898. We suppose she died of heart disease; aged sixty-one years, ten months, and twenty-five days.

W. H. SMITH.

Thurman, Georgia.

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A. J. MOORE,
PRINCIPAL.

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S. HASSELL.

Vol. 20.

No. 12.

THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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DECEMBER, 1898.



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The Gospel Messenger.

DECEMBER, 1898.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 20. WILLIAMSTON, N. C., DECEMBER, 1898. NO. 12.

THE LOVING CUP.

Come, drink ye, drink ye, all, of it,
Pale children of a King;
No poison mingles in the draught,
So while ye suffer, sing.
'Tis Love's own life hath won it us.
Christ's lip hath pressed the brim,—
Come, drink ye, drink ye, all, of it,
In fellowship with Him!

O shun not thou the Loving Cup,
Nor tremble at its hue;
There is no bitter in the bowl
But Jesus drank it, too.
He counts thy tears, and knows thy pain,
Yea, every woe is weighed;
And not a cross He bids thee bear,
But once on Him was laid.

Come, drink thou of the Loving Cup!
Thou wouldst not pass it by?
'Tis kept for every chosen one
Of God's dear family;
Nor, unbelieving, turn aside;
The Lord the cup bestows;
And O His face, above thee bent,
With love and pity glows!

Those hands, once bleeding on the cross,
Are now outstretched to bless;
He draws thee closer to His heart
For that cup's bitterness;
He hears thy faintly sobbing breath,
He marks each quivering limb;
He drank a cup for thee alone—
Child! drink it now with Him.

Let earth bring forth her bitter herbs,
Soon all their power shall cease;
Come tribulation if it will.
With Christ's abiding Peace.
I take the cup—the Loving Cup,
Thrice blessed shall it be;
I would not miss one gift, O Lord,
Thy blood hath bought for me!

“WATCHMAN, WHAT OF THE NIGHT!”

Fayetteville, Ga., October 9, 1898.

Elder Sylvester Hassell—

BELoved BROTHER: Under the above heading I desire to present a few thoughts suggested to me from my humble standpoint concerning our beloved Zion, scattered and afflicted in this world's wilderness.

I approve and admire your manner of presenting the truth through “The Gospel Messenger,” in faithfulness and plainness, yet in meekness and love. In pursuing this correct course, however, you incur the displeasure of some who should be your ardent supporters.

Some of our ministers have pet theories that they make hobbies of, and when they are reproved for their folly, they are straightway offended. Some make a hobby-horse of their view of predestination, and want everyone to receive their view and adopt their theory, and they measure one's soundness by the standard of their view. Such are certainly wrong in spirit, even if they are correct in their theory. On this deep subject the wisest and most lovely brethren we have are humble and careful. Some manifest rashness if not presumption in declaring that God hath predestinated all things whatsoever come to pass; while others, in controverting this doctrine, have a hobby-horse of their own, and show plainly that they are trying to explain something they do not understand themselves. Just here I desire to say that it matters not how correct we may be in theory, if we have not fervent charity towards our brethren who differ with us we are very wrong. The word of the Lord is, “The servant of God must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves,” etc. 2 Tim. ii. 24. Above everything else the children of God are required to put on charity in their intercourse with one another. When we put on charity we not only get along peaceably with our brethren who differ with us on something difficult to understand, but we are much more likely to correct them should they be in error.

While I have never been able to accept the view of our brethren who advocate the doctrine of God's absolute predestination of all things, yet I have been able to acknowledge and receive them as brethren in the Lord, and some of them as very able ministers of the gospel. And I have all the while, in view of my own weakness, acknowledged the possibility of their view being correct, and mine to the contrary. It is a subject that no finite mind can fully understand. I believe, however, that we may understand and agree together on enough of it, for our profit and comfort, as well as for our peace and harmony. When any of us go beyond this common and safe ground we manifest a selfish and ambitious and unloving spirit, to say nothing of the uncertainty of the correctness of our view. All of God's children that are indoctrinated believe and rejoice in the doctrine that sets forth God's predestination of His people, all of them given to Christ in the covenant, to salvation and glory; and that He will perfect this predestination Himself, by means of His own appointment, kept and executed in and by His own hands. It does seem to me that if we have the humble evidence in our hearts that we are the subjects of this predestination, it is enough, not only to satisfy us on the subject, but to call forth on our part continual praise to God and great rejoicing. Our faith tells us that God hath all power in heaven and on earth and beneath the earth, and hath His way in the whirlwind and in the storm, and that the clouds are the dust of His feet; and that He is disappointed in nothing, so that everything is within the reach of His power. I think it is enough for us to say that God could prevent the wicked acts of men and devils, but permits them for a purpose of His own. It seems to me that when we go beyond this view of the subject we get into water too deep for us, and that it is not unto edification.

But I will here leave the subject of predestination, which I have referred to incidentally, because it has been a subject on which the brethren have not agreed, and about which some have been striving.

While I do not want to be understood as setting forth the idea that we should fellowship everything, yet I am

free to acknowledge that many seem disposed to set up too many tests of fellowship, some of them absurd. And some seem to claim to themselves great importance and authority personally, declaring non-fellowship against this doctrine or practice or that, and trying to set aside this brother or that because he holds to a different view on some subject. Where is any love in such a course? I was well pleased with Brother Mitchell's editorial in a recent number of "The Gospel Messenger" on this subject. Such a proceeding may properly be called disorder itself, while it is claimed to be a correction of disorder.

On this line some of our brethren have declared non-fellowship against Associations and those who continue to hold them. This is surprising to me. While I have been convinced for about twenty years that Associations are without scriptural authority, and have been ready to discontinue them, yet I have not thought of forcing an issue on them among our people. Our people are being instructed on this subject. They have been held by our people for a long time, and though they are without scriptural authority, yet many of our dear brethren and sisters are very much tied on to them, and they must have time to understand the subject, and correction can not be brought about in a day. I was surprised to notice in one of our religious papers recently an argument made in favor of Associations by one of our elders. He says that Associations have been held by our people for 300 years, and that if they are wrong our people have been in disorder during that time, and consequently all of their acts, such as baptism, ordinations of ministers and deacons, and constitution of churches, are invalid. This shows what a hold a tradition can get on even the children of God. The Jews of old set aside the laws of God by their traditions. According to this argument we never could get rid of a tradition without unchurching ourselves, or acknowledging that we had not been the church while holding to a tradition. A church's holding to a tradition does not unchurch her, or cause her lawful acts to be invalid. I do not believe that the dear brother and elder that advanced this idea will persist in entertaining it, though the editor endorsed his views.

In the days of Ezra, Israel departed from the law of the Lord in taking wives of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites; but all this did not cause them to cease to be Israel. All they had to do was to put away the strange wives and the children born of them, and this they did, and were accepted of God.

We must not make an idol of anything, not even of a right thing of itself, such as baptism, the Lord's Supper, etc.; much less should we make an idol of a tradition. We are not even to worship the sanctuary. We should worship God, and Him alone. We should not worship our opinions or positions religiously, by priding ourselves because of them, but should ever be ready to give them up promptly and gracefully when we are convinced that they are wrong.

It seems to me that our people for our trespasses and iniquities have been delivered to confusion of face, as it is this day. Since the days of our fathers have we been in a great trespass unto this day. May the Lord remember us in His great mercy, and enable us to plainly see and feel our transgressions and repent of and forsake them.

Brother Hassell, my health has been very poor this year, and I have written but little, and preached around home a little; but I hope I have a desire for the welfare of Zion. I feel very unworthy and cast down the most of the time. Many, many of my acquaintances, among them dear brethren and sisters, have fallen asleep in death during the year, which has caused me much sadness.

Your brother in tribulation,

T. J. BAZEMORE.

SAVED BY GRACE ALONE.

Pimento, Indiana, September 14, 1898.

DEAR BROTHER: If I know the truth experimentally, I can say that salvation is by grace.

The beginning of my concern of mind, I trust, was of the Lord. I know we make a high claim when we pretend to believe that God, that awful Being, who is

eternal and omnipresent, has taken a personal notice of us, but this is my hope. I would not claim that God's mercy to me was consequent upon my calling upon Him, but rather that His mercy first prepared me to call upon Him, which I hope I did in spirit and in truth. I sometimes fear that I know nothing as I ought to know and that all my story was the result of tradition; but, when my hope is clear, I find this truth fills my soul with love—"Grace taught my soul to fear," "And grace my fears relieved." I believe that God began the work; that He was first. This is my hope. I know it is a high claim, and I sometimes think it is too much for me to claim, as unworthy as I know I am, to pretend that that Being who made all things has spoken to me, or loved me personally, and written my name in heaven. Why this for me, "while others were suffered to go?" What am I or what have I done, that God should take me into His bosom and reveal Himself to me as a Friend?

This is a high claim, and yet I am impressed that all this I need. I am so poor and ignorant, so prone to sin, that had He not thus dealt with me I should never have sought His mercy. I am firmly of opinion that, if left to myself, I would have still pursued sin with unabated zeal.

It is a high claim to make that we have sincerely called upon God for mercy; that such an atom as I, who am great in naught but sin, should call upon God; and yet I do sincerely hope that, low-bowed, and where none else could hear, I did confess my sins and implore His mercies; as I call now to mind one incident which occurred nearly thirty years ago, when my heart ached, and my spirit was sad, as I regarded myself as a hopeless and helpless sinner. I could not sleep. I left my house near midnight, and went aimlessly out into the dark to try to pray. I bowed down and tried to call on the dear Lord for mercy. I wonder can it be that I did then call upon God, and dare I hope that He so stooped as to commune with me. I tremble to make this high claim, and yet I feel a needs-be that this be true. I hope it is true, and that God owned me as a child. The doctrine that these things taught is that, "If not free grace, then I am lost."

It does seem that, if we have been thus visited of the Lord, and made the object of His special mercy, there would be more evidence of it in my life and behavior. I find myself still out of the way, and in daily need of that One who "can have compassion on the ignorant and them that are out of the way." I often feel discouraged. I have a desire to see the Lord adored with unfeigned lips by the millions; but, alas, how few, comparatively, love the Lord above all else! How much we see among our own dear people to deplore, so much strife and self, so many things that divide, and how much in my own self to regret! All along life's journey we have lessons showing how much we need to be saved by grace, daily and hourly.

But amidst it all, and notwithstanding all my sins and my nothingness, even though I am but a little atom in the great universe of God, I have a hope that, when the journey is over, I shall find this is not a delusion.

How wonderful it will be should I be made eternally happy in the Lord, and find at last these things a blessed reality, and all my fears and doubts forever overcome! We can well afford to go to our task in tears with a hope like this.

Your unworthy brother, J. H. OLIPHANT.

"Against an elder receive not an accusation, but before two or three witnesses."—1 Tim. v. 19.

Social Circle, Ga., October 2, 1898.

Elder S. Hassell—

DEAR BELOVED IN THE LORD: I feel inclined to write a short article for the consideration of the readers of "The Messenger" on the above quotation. The apostle, in both his letters to Timothy, seems to be giving specific and definite instructions how he should do, and what he should teach the churches to observe; and repeatedly in these two letters gives a most solemn charge before God and the Lord Jesus Christ and the holy angels, that he observe these things and teach them, as a faithful minister.

In these he refers to all the members of the church and to their relative duties to each other and to the church, of whatever age, sex, or position occupied by

each. He teaches that the indigent, the poor, and those that are charitable objects, shall be provided for by the church. In 17th verse of the 5th chapter, he teaches that the "elders who labor in word and doctrine be counted worthy of double honor," that is in a two-fold sense. If he is a charitable object, he is entitled to the charities of the church, just as any other brother or sister under the same circumstances; and in addition to that, he is entitled to the contributions, the liberality of the church, just as other pastors who have means of support. Those who sow to you of spiritual things should receive of the church carnal things. This I understand to be double honor or in a two-fold sense. In 19th verse the church is commanded not to receive an accusation," etc. The bishop, minister or pastor sustains a two-fold relationship to his church—that of bishop and member both. As member he is amenable to his church as others, and that church is responsible for his deportment as for other members; and he, the elder, is amenable to his church and also to other churches that he serves for his deportment and for the doctrine he preaches, and also the churches that he serves are responsible for what he preaches. So that, when an accusation is brought against an elder before the church where his membership is, the other churches of his charge have a right to know whereof their pastor is accused. The church of his membership should inform the other churches of the charge against him, and either privately or otherwise request them to be present in the investigation. If he is found, on investigation, to be innocent of the charge, these churches are so many witnesses of the same, and are for his and for the church of his membership witnesses for protection. But, on the other hand, if found guilty, these churches, being present, are the two or three witnesses, and the matter is settled beyond cavil. It seems to be necessary that more than one church should investigate the matter, but that only one cast the vote as to guilt or innocence. It took a plurality of churches and their concurrent judgment to set him apart to the ministry; and in my humble judgment it is safer and a prudent course to have the cooperation and judgment of churches and ministers in such cases. It took this to judge of his

gift and to set him apart to the full functions of the gospel and to clothe him with full authority to exercise his gift in a more extended field of labor than in his own church, and it seems reasonable that no less authority should take that authority from him.

The manner of laboring or dealing with a minister is a practical question at this time, and I write this, hoping it may cause investigation. I hope to see an article on this subject from some more discerning brother, for I may be wrong, and wish to be corrected if I am. May the good Lord guide us and bring order out of confusion, for God is the author of peace and not of confusion; that comes from another source, it is not of God.

Yours, in tribulation,

JOHN N. HURST.

“COME!” •

Oh, word, of words the sweetest!

Oh, word, in which there lie

All promise, all fulfillment

And end of mystery!

Sorrowing or rejoicing,

With doubt or terror nigh,

I hear the “Come” of Jesus.

And to His cross I fly.

Sometimes so far I’ve wandered.

So lost I seem to be,

That faintly like an echo

I hear the “Come to Me.”

“Where art Thou, O Beloved?”

Bewildered, sad, I cry,

Then, following that sweet summons,

Till at His feet I lie.

Oh, soul, why shouldst thou wander

From such a loving Friend?

Cling closer—closer to Him.

Stay with Him to the end.

Alas! I am so helpless,

So very full of sin

Forever I am wandering

And coming back again.

Oh, each time draw me nearer,

That soon the “Come!” may be

Naught but a gentle whisper

To one close, close to Thee;

Then over sea or mountain

To my eternal home

I’ll take Thy hand and follow,

At that sweet whispered “Come”

—Mary A. Rankin.

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
 WM. M. MITCHELL, Opelika, Ala. } EDITORS.
 J. E. W. HENDERSON, Troy, Ala. }

Parties desiring to communicate with either of the Editors of the MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER, should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those to whom it is more convenient, can hand or send dues and correspondence for THE MESSENGER to Elder Mitchell, Opelika, Ala., who will take pleasure in serving them.

Elder Henderson will continue to act as General Agent for THE GOSPEL MESSENGER, and remittances may be handed or sent to him by those choosing to do so.

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. iii. 16, 17.

WATER BAPTISM.

A dear brother and subscriber of “The Gospel Messenger” writes me that he is troubled by the persistent attempts, in his section of country, to prove, from certain passages of Scripture, that baptism in water is essential to eternal salvation; but that he is slow to believe that all our children and relatives and friends who died without baptism in water are lost. He says that the texts thus perverted are John iii. 5; Mark xvi. 16; Acts ii. 38; xxii. 16; Rom. vi. 3, 4; 1 Cor. xii. 13; Gal. iii. 27; Heb. x. 22; and 1 Pet. iii. 21.

The doctrine of baptismal regeneration (that only by being baptized in water can a human being be regenerated or born again) is a Pharisaic, Heathenish, Catholic superstitious invention of the third century, resulting from the interpretation of John iii. 5, not in the clear sunlight of the Spirit and Word of God, but in the expiring flicker of Greek pagan philosophy (see the Encyclopædia Britannica, vol. iii, pp. 349, 350, and vol. xxiii, p. 219.) The Greek Catholic “fathers” or writers of the early centuries were diligent students of Greek philosophy; and the leading doctrine of Thales of Miletus, the

founder of Greek philosophy, was that *water* was the first creative cause of all things, from which teaching the Greek Catholic theologians explained the language of Christ in John iii. 5 as meaning that *literal* or *natural water* was just as necessary as the Holy Spirit to the new birth. In the fifth century Augustine, of North Africa, the ablest Latin Catholic "father," maintained that the Holy Spirit is the most important agent or actor in regeneration, but that literal water is also essential to it. The Canons and Decrees of the Council of Trent (1563), the highest Roman Catholic authority, declare that baptism in water, or *the desire of it*, is essential to regeneration; and Addis and Arnold's Catholic Dictionary, of 1884, approved by Cardinal McCloskey, declares that "in adults the baptism of desire or of blood (that is, death by martyrdom), may supply the place of baptism by water." To every intelligent and honest mind, these two fatal admissions, that the baptism of desire or the baptism of blood may supply the place of baptism by water, utterly undermine and disprove the Catholic heathenish explanation of John iii. 5. The Council of Trent and the Catholic Dictionary declare that unbaptized infants are not regenerated or saved, but they are (says the Dictionary) consigned to Limbo, an outskirt of Hell, where they are either mildly punished or are simply deprived of happiness or have only natural happiness (the Catholics are not agreed as to which of these is their condition, nor exactly where Limbo is). These authorities tell us that baptism in water always confers grace upon an infant, and makes him or her a member of Christ, when the sponsors of the child make the proper profession of its faith and the proper promise of its obedience; but that a baptized adult receives these blessings only when he or she comes in personal faith and contrition to the ordinance. For the invention of proxy faith and proxy repentance and sponsors, god-fathers and god-mothers, for infants, the Catholics give us no Scripture authority; but these very inventions prove that the Catholics know that, without faith and repentance, the water-baptism of infants or adults is worthless. Like their ancient prototypes, the Pharisees, so do the Catholics virtually make everything

of outward and temporal forms, and nothing of inward and eternal realities.

Absolutely the *only* text given in the Canons and Decrees of the Council of Trent (Chapter iv. and Canon ii. on Baptism) and in the Catholic Dictionary (page 62) to prove the doctrine of baptismal regeneration is John iii. 5, which the Council translates, "Unless a man be born again of water and the Holy Ghost, he can not enter into the Kingdom of God"; the Dictionary leaves out the word "again" in this translation.

The material, mechanical, magical, chemical, Pharisaic, Heathenish, Catholic interpretation of this text is utterly disproved by the entire tenor of the Old and New Testament Scriptures, which teach that God is an invisible, eternal, infinite, and unchangeable Spirit, and that His law, and service, and salvation are spiritual, and have always been and always will be essentially the same, and that the only salvation from sin and hell for any human beings, ancient or modern, infant or adult, is by the redemption of the Son of God and the regeneration of the Spirit of God, and that all the outward ceremonies of both the Old and New Testaments are but figures, emblems, symbols of spiritual and eternal realities (Exod. iii. 6; Isa. xl. x; lvii. 15; Mal. iii. 6; 1 Tim. i. 17; John iv. 23, 24; Rom. vii. 7, 14; viii.; Matt. xxii. 37-40; Jer. xxxi. 31-34; Heb. viii. 7-13; John xiv. 6, 16, 17; iii. 3-16; i. 12. 13; Acts iv. 12; 1 Cor. xii. 3; Luke i. 15. 44; Heb. ix.; x.; 1 Pet. iii. 21; John v.; vi.; x.; xvii.; 1 John i. 7; Rev. i. 4, 5; v. 6-14; xxi. 27; 2 Cor. v. 17, 18.) We learn, from 1 Pet. iii. 21, that water-baptism is only a figure; and, from 1 Cor. xii. 13, that true baptism is by the Holy Spirit; and from Num. xiv. 17-19, Psalms li. 2, 7, 10, Isa. xlv. 3, lv. 1, Ezek. xxxvi. 25-28, xlvii. 9, John iv. 14, vii. 37-39, Rev. xxii. 1, Heb. iv. 13, 14, Eph. v. 25-27, and Titus iii. 4-6, that water is an emblem of the cleansing and refreshing power of the Holy Spirit. That all the saints of the Old and New Testaments were saved in essentially the same way, and that their salvation was alone of the Lord, are clearly shown by Deut. xxx. 6, Ezek. xxxvi. 25-28, Jer. xxxi. 31-34, Zech. xii. 10-14, xiii., Rom. ii. 28, 29, v. 5, 2 Cor. iv. 6, v. 17, 18; Heb.

viii. 7-13, x. 1-25, John i. 29, iii. 1-16. 1 John i. 7, ii. 2; Rev. v. 9, 10, vii. John the Baptist utterly distinguishes between the outward water-baptism administered by himself and the inward Spirit-baptism administered by Christ (Matt. iii. 11). Peter, in speaking of the new birth, says not a word about baptism (1 Peter i. 23). The household of Cornelius received the Holy Ghost before they were baptized in water, which was then done as a sign of the previous work of the Spirit (Acts x. 44-48). Mark xvi. 16 shows that faith, not baptism, is the essential thing, and that, while the believer should be baptized, faith must precede baptism, and that not the unbaptized, but the unbeliever, will be damned. In accordance with this teaching of Christ, we know that, in Acts ii. 38, xxii. 16, Rom. vi. 3, 4, Gal. iii. 27, and Heb. x. 22, *baptism* is simply used as a subsequent *sign* of *previous* saving *faith*; the baptism saves only in a *figure*, it is not the putting away of the filth of the flesh, but the answer of a good conscience towards God (1 Pet. iii. 21); the blood of Christ really cleanses from *all* sin, and therefore leaves no sin to be *really* washed away by baptism in water (1 John i. 7). Jesus Himself never baptized any one in water (John iv. 2); and there is no Scripture proof that more than two of Christ's twelve apostles (Andrew and John) were ever baptized in water (John i. 35-40).

Coming now to a direct examination of John iii. 5, we notice that *baptism* is nowhere mentioned in either the text or the context; that Christ speaks of the new birth five times in his conversation with Nicodemus, and that water is mentioned only one time, evidently as an emblem of the purifying power of the Spirit, just as Christ, in the same connection, speaks of wind as an emblem of the invisibility, reality, power, and sovereignty of the Spirit; that the language of Christ as given by John in the third chapter of his Gospel is the exact counterpart of John's own language in the first chapter, verse 13, John characterizing the first or natural birth as a being born of blood and the flesh and of man, and Jesus characterizing the second or spiritual birth as a being born of water and the Spirit and of God (or from above); that John himself says that Jesus spoke of the

influence of the Spirit as water (John iv. 14; vii. 37-39), and "the pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb," spoken of by John in Rev. xxii. 1, is evidently the Holy Spirit proceeding from the Father and the Son (John xiv. 16, 17; xvi. 7-15; Ezek. xlvii. 9); that in his first epistle John speaks of the new birth six times but never in connection with water; that he declares that faith in Christ is *previous* to regeneration (John i. 12, 13—"that believe" in the *present*, "were born" in the *past*; 1 John v. 1, the word here rendered "is born" is in the perfect tense, and therefore literally means "*has been born*"); and that John testifies that Christ Himself said, "He that believeth on me *hath* everlasting life" (John vi. 47), and that "the knowledge of God and Christ," which He gives all His people, "*is eternal life*" (John xvii. 1-3), and *thus that eternal life and salvation in heaven does not depend, in the slightest degree, upon baptism or any other ordinance or work of man*. In Titus iii. 5 the Apostle Paul gives us an inspired and infallible interpretation of John iii. 5; "the being born of water and the Spirit," Paul explains as "the washing of regeneration and renewing of the Holy Ghost," that is, the cleansing and regenerating power of the Divine Spirit, by which God our Saviour, according to His mercy, saves us, not by works of righteousness which we have done, that is, not by water-baptism, which is a work of righteousness (Matt. iii. 15), and which can be truly wrought only by one already born of God (1 John ii. 29, as the original word here rendered "is born" literally means "*has been born*"). Thus the new and spiritual birth takes place *before* faith and *before* baptism, which properly follows and is an expression of saving faith in Christ (Mark xvi. 16).

The fundamental, materializing Catholic heresy of BAPTISMAL REGENERATION, of the second century, gave rise, in the third century, to the kindred heresy of INFANT BAPTISM; for, if baptism in water is essential to regeneration, then, of course, unconscious infants, the sinful offspring of sinful parents, must be baptized in water in order to be regenerated and saved. These two principles of the doctrine of salvation by works, carnal-

izing Christianity, and filling the so-called churches with carnal memberships, have been the fruitful sources of nearly all the most fatal errors that have afflicted Catholic and Protestant Christendom. S. H.

NO ADVISORY COUNCIL.

1. The assembling of the Apostles and Elders with the church at Jerusalem, as presented to us in the 15th chapter of the Acts of the Apostles, was no distinct and separate organization from the church.

2. It was not formed as a regular standing Advisory Council to advise churches in matters of difficulty in advance of any trouble known to exist among them; but all its proceedings were done in the church and by the authority of the church at Jerusalem, together with the united and concurrent voice and advice of the Apostles and Elders who were there assembled with the church.

3. This assembling of the church at that time was for a specific purpose, suggested by the church at Antioch, which had been sorely troubled by the teaching of some brethren who had come among them from Judea, or from the church at Jerusalem.

4. These brethren from the church at Jerusalem had come to the church at Antioch and caused much dissension and disputation on the subject of "Conditional Salvation," and the Antioch brethren determined to take a regular course of gospel labor by sending Paul and Barnabas, and others with them, with a full statement of the case, up to the Apostles and Elders, and to the church at Jerusalem, where these conditional teachers doubtless had their membership.

5. Now, inasmuch as these conditional teachers were members of that mother church at Jerusalem, it was the only legal tribunal to investigate the matter and come to a final and valid decision, that should stand as a living example to all gospel churches as to how and by what authority all matters of dispute should be settled among churches, from then down to the present time and even down to the latest generation, as long as there are gospel churches on earth.

6. Baptists of the Primitive faith and order need no

new organization to be formed by uninspired men to enable them to gospelly investigate and settle difficulties in their own household, or in their relation to other churches of the same faith and order. The only thing for Baptists of the Primitive faith and order to do is to follow along and stick closely to the divine standard which our God has already given in the Scriptures, and by which the man of God is thoroughly furnished unto all good works.

7. There is not a duty we owe to God or man, nor an evil that we should shun, but what is already binding upon us as servants of God, and members of His church as here established upon earth. This principle has been recognized and proclaimed abroad by Baptists of the Primitive faith and order for ages and centuries past, even from the days of the Apostles down to the present time, and we hope and believe it will be perpetuated and proclaimed as long as there is a church of God on earth.

8. The churches at Antioch and Jerusalem, fully recognizing this scriptural truth, that God had set in the church all the gifts, helps, and governments that ever should be needed for settling disputes or difficulties among churches or among their own membership in individual churches, certainly took the proper steps to bring this trouble of Antioch Church before the church at Jerusalem, while they could have the inspired counsel of the Apostles to assist them in coming to a correct conclusion.

9. This they did as a church, assembled in conference, and the conclusion to which they came was the conclusion and decision of the "whole church," by and with the concurrent voice of the Apostles and Elders—and letters were sent by the church at Jerusalem to the church at Antioch, which, when the church at Antioch received, they rejoiced for the consolation it gave them, and thus the trouble between the two churches was at an end, without the intervention of any new organization as an "Advisory Council," to be set up as a Court of Appeals, distinct from the church.

10. The church of Christ as established on the doctrine and order of the gospel has all the gifts of the Spirit given her for self edification, or for reproof, rebuke, or

instruction in righteousness, that will ever be needed by the church in her present militant state.

11. The Apostle Paul informs us of some of the gifts by the Spirit which God hath set in the church, whether as prophets, apostles, pastors, teachers, evangelists, the gift of tongues, or the interpretation of tongues, governments or helps to settle difficulties—all these, when our Lord ascended on high, He gave as gifts to His church. And these gifts were not a mere temporary endowment for the apostolic day, but as a perpetual inheritance to continue till all the church of God, whether from among the Jews or Gentiles, should come in the unity of the faith; and it seems that our blessed Lord has made this permanent arrangement to supply His church with gifts for self-edification in order to cut off all occasion or necessity for organizing any other council or form of proceeding in settling church troubles than that which He has already given to His church.

12. This truth is clearly set forth by the Apostle in the 4th chapter of Ephesians, when he says to the church, "That we henceforth," (that is, for all time to come,) "be no more children tossed to and fro by every wind of doctrine, by the sleight and cunning craftiness of men, whereby they lie in wait to deceive."

13. We ask the reader's special attention to the reading of the entire 15th chapter of Acts, and if the view we have presented in this article is not in harmony with the facts recorded in that chapter and other Scriptures, we shall regard it as an act of brotherly kindness for any of our beloved brethren to set us right and instruct us in the way of the Lord more perfectly. For, we do honestly think that no Advisory Council or Court of Appeals, other than the church, was ever formed or authorized by Christ or His Apostles to be formed, for advising churches in matters of difficulty, or for "using its best efforts for preserving the union of the churches."

The church, as established upon the doctrine and order of the gospel, is called "the house of God, the pillar and ground of the truth." It needs no supplements, auxiliary societies, or institutions of men, to strengthen either the foundation or the house. It is "God's building." His work is perfect. We want nothing more, nor anything less.

W. M. M.

BLIND BARTIMAEUS.

Mark x. 46-52.

Bartimaeus must have been blind for a great length of time, for the reason that his blindness served to distinguish him from other persons, and his blindness is mentioned in the inspired narrative in connection with his name. The conditions of men are often referred to by way of distinguishing them from others—as, for instance, Blind Tom, One-arm John, or Deaf and Dumb Jesse. So the unfortunate son of Timaeus was known as Blind Bartimaeus. Blindness is indeed a great calamity, since it disqualifies one for the ordinary pursuits of life, and often reduces the subjects to abject poverty and want. Bartimaeus became a beggar, and who can calculate the woe and misery consequent upon his benighted condition? Hard-hearted as we are, the cry of the blind for assistance is apt to touch our sympathy, and loose our purse-strings. The Scripture cited above introduces one in this sad state, begging by the high-wayside, the most favorable position he could have chosen for that purpose. He was blind, but not deaf, and therefore could not be taken for a type of a sinner dead in sin, for in the unquickened state the sinner is unconscious of his real condition, and hence the absence of any plea for mercy. But, while Bartimaeus was physically blind, yet he had a degree of spiritual discernment; he had faith in Jesus of Nazareth, of whom he had previously heard and yet had not seen, personally. He was a gospel subject, and when he heard that it was Jesus who was passing that way, he made his plea for the blessing which was in store for him; his intense desire to see was paramount to all other wants, and so earnest, fervent, and persistent was he in his suit, that nothing could deter him from crying, “Jesus, thou Son of David, have mercy on me.”

“For his crying many chid him,
But he cried the louder still;
Till the blessed Saviour bid him,
Come, and ask Me what you will.”

Every truly penitent sinner is a beggar, and, although he can not see it until his blindness is removed, he is by

the highwayside all the while he is begging. Bartimaeus may have asked alms of many—such as men are able to give—but of Jesus only did he ask for sight: consciousness of his blindness was the cause of his begging, and gift of sight alone could silence his cry. And when the compassionate Jesus heard that earnest prayer of faith, “He stood still”—halted in the highway, and “commanded that he be called”; and forthwith a genuine gospel message was delivered into the open ear and heart of the poor blind beggar; it was a short sermon, but a powerful one in effect, for it was sent, and Jesus sent it: “Be of good comfort, rise, He calleth thee.”

“Thy promise is my only plea,
With this adventure nigh;
Thou callest burdened souls to Thee.
And such, O Lord, am I.”

We delight to hear the message of gospel comfort and encouragement to poor, heavy-laden sinners when the blessed Master so commands and sends us, for our heart yearns for their relief from the fetters of sin and darkness, and we wish to repeat the message to all poor, blind beggars who are quickened to a sense of their condition, and sit by the highwayside—“Be of good comfort, rise, He calleth thee.” Bartimaeus was only one of many cases of blindness which Jesus relieved; there was one who was blind from his birth, whom Jesus found, not crying nor begging for mercy as did Bartimaeus, yet Jesus, after first anointing his eyes with clay, softened to a certain consistency with spittle from His (Jesus’s) mouth, no doubt producing pain, and inducing a desire for its removal, Jesus commanded him to go and wash in the pool Siloam, by interpretation, sent, and the blind man obeyed, and received sight. So in this case the prophecy was fulfilled, saying: “I am found of them that sought Me not; I am made manifest unto them that asked not after Me.”

All sinners are born blind—destitute of spiritual discernment, and never seek relief from that state until quickened; yet they say we see, and their sins remain unpardoned until the Divine light from heaven makes them blind to all other refuge, in which condition they pray, as did Saul of Tarsus, until the scales of error and

darkness fall from their eyes, and then they are commanded to wash, and they come, seeing. Many a sinner has been sent of the Lord to pray for relief, and returned rejoicing. Then they "follow Jesus in the way," as Bartimaeus did. J. E. W. H.

QUESTIONS AND ANSWERS.

1—Q. What is the meaning of Isa. xlv. 7? A. The last clause of the sixth verse is, "I am the Lord, and there is none else." Then the seventh verse is: "I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things." As seen by the first verse of the 45th chapter, the language is addressed by the God of Israel to Cyrus, the King of Persia, whom the Lord anointed as His servant to conquer Babylon, liberate the Jews, restore them to Canaan, and help them rebuild the city and temple of Jerusalem. This prediction was written by Isaiah about 712 B. C., and Cyrus conquered Babylon 538 B. C., 174 years afterwards; thus Isaiah prophesied of Cyrus by name about 140 years before Cyrus was born. The heathen Persian or Magian religion taught the two-seed or dualistic doctrine that there are two gods, two co-eternal beings, one named Ormazd, the god of light, and the other named Ahriman, the god of darkness, and that they have always been fighting against each other, and that Ormazd, the god of light, will finally prevail. In the 45th chapter of Isaiah, the God of Israel teaches Cyrus that the Persian doctrine of two eternal gods, the one of light and the other of darkness, is false; that there is *but one eternal God*, the God of creation, providence, and redemption, and it is Himself; that, as declared in the first chapter of Genesis, He alone created the heavens and the earth, first in darkness, and then He created light, every one of His creatures, as made by Him, being not only good but "very good" (Gen. i. 31); and that, in His righteous providence, He makes peace for those who obey Him (Isa. xlviii. 18), and "evil" or "no peace" for the wicked (Isa. xlviii. 22). God is the Sun of Righteousness, Light in whom there is no darkness;

the Father of lights (Mal. iv. 2; 1 John i. 5; James i. 17); and in Isa. xlv. 7, "peace" corresponds to "light," the shining of God's countenance upon His obedient people, and "evil" corresponds to "darkness," the hiding of His countenance from the disobedient (Num. vi. 25, 26; Deut. xxxi. 16, 17; Job. xxx. 26; xxxiv. 29; Isa. lix. 2; Ezek. xxxix. 23; 1 John i. 5-7). The Hebrew word "Ra" rendered "evil" in Isa. xlv. 7 occurs about 300 times in the Old Testament; in about 200 times it means *the moral evil of sin that men commit*; and in about 100 times, as in this passage, it means *the punitive evil, the suffering, the calamity, which a righteous God inflicts upon those who transgress His holy commandments* (see any Complete Concordance, especially such passages as Deut. xxi. 9, 21; Josh. xxiii. 15; Jud. ii. 15; 1 Kings ix. 9; 2 Chron. vii. 22; Job. ii. 10; Prov. xiii. 21; xvi. 4; Isa. lvii. 1; Jer. xix. 15; xxiii. 2; Lam. iii. 38; Micah i. 5, 12, etc.) Sin is not a creature, but the transgression of the law, the rebellious act of a creature disobeying his Creator; there is no more sense than truth in saying that a Most Holy God created moral evil or sin. The very structure of the sentence in Isa. xlv. 7 proves that, just as the "darkness" mentioned is the opposite of "light," so the "evil" mentioned is the opposite of "peace"; it is not *moral evil or sin, the opposite of holiness*, but it is *penal evil, suffering, trouble, punishment, the opposite of peace, rest, happiness, or prosperity*.

2--Q. What is meant by Rom. viii. 18-23—"the creature being made subject to vanity, not willingly," and "the deliverance of the creature from the bondage of corruption into the glorious liberty of the children of God"? A. This is one of the grandest and most glorious passages and prophecies of the Scriptures. The translation of the Revised Version, which is more close and accurate than that of the King James Version, is as follows: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of Him who

subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to-wit, the redemption of our body." The original word rendered "creature" in the King James Version, in the 19th, 20th, and 21st verses, is precisely the same as the original word rendered "creation" in the 22d verse, and should be rendered "creation" every time it occurs in this passage, as it is rendered in the Revised Version. The King James Version, by rendering the same original word by different English words, unnecessarily obscures the meaning and perplexes those who can not read the very words of the Holy Ghost. In this magnificent chapter the Apostle Paul is comforting all who are in Christ, all who have His Spirit, all the children of God, with the certain and blissful prospect of their glorification, their full and final deliverance, in body as well as in soul, from sin, bondage, corruption, and death, their perfect and blessed conformity to the image of the Son of God, in the morning of the resurrection when Christ in His glorified body will be revealed from heaven, and raise the bodies of His sleeping saints, and change the bodies of His living saints, and make their bodies of humiliation like His own body of glory, and cause them thus to be satisfied when they awake in His likeness, and make a new heaven and a new earth wherein dwelleth righteousness, and then dwell manifestly with His chosen, redeemed, and glorified people forever. The curse visited by a righteous God upon the earth, man's home, for man's sin, will then be eternally removed (Gen. iii. 17-19; Rev. xxii. 3-5); the vanity, frustration, emptiness, corruption, unsubstantialness, unsatisfactoriness, decay, and death, to which, because of Adams's transgression, God subjected this whole lower creation, the earth and its elements and the creatures upon it, although they had not sinned, will be forever done away with, and in place of the temporary bondage, corrup-

tion, and death brought on the earth by man's sin, will succeed everlasting liberty, glory, and life procured by the redeeming work of Christ. Creation or nature is here represented as a *person*, as is often the case in the Scriptures (Psalm xciii. 3; xcvi. 1, 11; xcvi. 1, 4; xcvi. 7, 8; cxlviii.; Isa. xxiv. 5-23; xxxv. 1, 2; lv. 12; Ezek. xxxi. 15). Neither Scripture nor science teaches us that anything has ever been or will ever be annihilated, but that, as the world was changed by a deluge of water once, so it will be still more thoroughly and permanently changed by a deluge of fire on the Judgment Day, and renovated and "adapted to the spiritual or resurrection-bodies of the saints, to be the scene of the heavenly society, and, above all, to be the palace-temple of the God-man forever" (Num. xiv. 21; Psalm cii. 26, 27; Isa. ii. 2-4; xi. 6-9; lxv. 17; lxvi. 22; Dan. vii. 13, 14; Mal. iv. 1-3; Matt. v. 5; vi. 10; xix. 28; Luke xi. 2; 2 Thess. i. 5-10; Heb. i. 11, 12; xii. 26, 27; 2 Pet. iii. 10-13; Rev. v. 9-14; xi. 15; xxi. 1-5).

3—Q. Why was our Saviour, when crucified, given vinegar mingled with gall? A. In fulfillment of the prophecy in Psalm lxix. 21—"They gave Me also gall for My meat, and in My thirst they gave Me vinegar to drink." Matthew (xxvii. 34) says that they gave Christ "vinegar to drink mingled with gall"; Mark (xv. 23) says that "they gave Him to drink wine mingled with myrrh." In accordance with Prov. xxxi. 6, 7, it was customary for the charitable women of Jerusalem to give to criminals about to undergo crucifixion some stupefying drink to alleviate their sufferings. The word rendered "vinegar" in Matthew means also a poor, sour wine; and in many ancient manuscripts the word in Matthew is the same as the word rendered "wine" in Mark. And the word rendered "gall" in Matthew means not only the bitter viscid fluid found in the gall-bladder of animals, but also any strongly narcotic bitter vegetable, like wormwood or myrrh, as is shown in eight passages of the Septuagint (The Greek Version of the Old Testament) where it occurs. In acknowledgment of the intended kindness Christ tasted of the draught, and thus filled His mouth with bitterness, but, as He was willing to endure all the sufferings visited

upon Him by His Father for the sins of His people, He would not drink the mixture and thus became insensible and unconscious. In love and faithfulness He chose to drink to its bitter dregs the cup of suffering which His Father gave Him (John xviii. 11).

4—Q. What is “charity” as described by the Apostle Paul in 1 Cor. xiii? A. It is *love, brotherly love*; as declared by Liddell & Scott the Greek word *agape* rendered “charity” means *the love of God to man, and the love of man to God and to His children*. In the Old Syriac Version of the second century, and in the latest Revised Version and Baptist Version, the word is rendered *love* in 1 Cor. xiii. The English word *charity* is from the French *charite*, which is from the Latin *caritas*, meaning *dearness, high regard*; but the English word *charity* is now generally used to mean liberality in judging of others, and almsgiving to the poor—the third verse of 1 Cor. xiii. shows that the word as used in this chapter by Paul does not have this limited meaning; alms may be given to the poor without any real love for them. The Greek verb occurs 110 times in the New Testament, and is rendered by the King James Version *love* 103 times, and *beloved* 7 times; and the Greek noun occurs 104 times in the New Testament, and is rendered by the King James Version *love* 81 times, and *charity* 23 times. The Apostle Paul declares in this unrivalled chapter that, while spiritual gifts are transitory, spiritual graces are immortal. Faith, hope, and love, all abide; but the greatest of these is love. Love is greater than faith and hope because it presupposes and implies faith and hope; it gives all the value to faith and hope, which, without love, are nothing; faith and hope have reference to ourselves, while love has reference to God and all His children and holy angels, and is more active and unselfish; and faith and hope are human, are attributes of a creature, while love is Divine,—the great attribute and even essence of God, for God is love, and Christ is the incarnation of love, and love is the first and richest and most glorious fruit of the Spirit of God, and love makes us most like God. Love is the substance of the law and the gospel; love is the deepest and highest joy; and perfect love is heaven.

5—Q. Is it unregenerate men or unfaithful believers who “hold the truth in unrighteousness,” as spoken of by Paul in Rom. i. 18? A. Unregenerate men, as is demonstrated by all the remainder of the chapter, especially by the 19th, 20th, 21st, 23d, and 25th verses. Paul had just declared, in the 17th verse, that “therein,” that is, in the gospel, “is revealed the righteousness of God.” and he now declares that “the wrath of God is revealed (not in the gospel, which is good news, a revelation of mercy, but) from heaven (that is, in the manifest and righteous judgments of the God of heaven, Psalm ix. 7, 8; xi. 4-6) against all ungodliness and unrighteousness of men who hold (or rather, as the original word means, and as it is translated by all critical scholars and by all the ancient and nearly all modern versions—“hold back, hold down, stifle, suppress, obscure”) the truth in unrighteousness.) The *truth* which ungodly and unrighteous men suppress in unrighteousness and which they change or convert into a lie, is declared by the Apostle to be the eternal power and divinity of God, the real though invisible Creator of the universe, who has, in the mind, intellect, or reason of men clearly manifested His existence and perfections by the works of creation, and yet they, in unthankfulness and folly, ignoring the truth handed down to them by their first parents, who conversed with God in Eden, presumed to “change the glory of the incorruptible God into an image made like to corruptible man (as in Greece and Rome), and to birds, and four-footed beasts, and creeping things” (as in Egypt and Babylon; all idols are declared by God to be “lying vanities” (Isa. xlv. 9, 10; Jer. xviii. 15; Hab. ii. 18). The Old Syriac Version of the second century renders the 20th verse of Rom. i.: “For, from the foundation of the world the occult things of God are seen, *by the intellect*, in the things He created, even His eternal power and divinity, so that they might be without excuse.” That this translation “*by the intellect*” is exactly correct is shown by Liddell & Scott, who state that the word here rendered “understood,” in the King James Version, means “perceived by the mind in consequence of sight”; the reflecting mind, seeing the wonderful and orderly universe,

clearly perceives that it must have been made by an eternal and Divine First Cause (Job xii. 7-10; Psalm xix. 1-6; Acts xiv. 15-17; xvii. 23-31). Even the Gentile nations who professed to be the wisest and most civilized degraded God to the level of the brute, and then they degraded themselves below the level of the brute, committing vices that brutes never commit; and the wrath of a holy God was judicially revealed from heaven against their inexcusable ungodliness and unrighteousness by giving them up to utter reprobacy, devilishness, and wretchedness—which was the exact and awful condition of the heathen world when Paul wrote this epistle to the Christian church residing in the capital of that world. The existence, oneness, and perfections of God are acknowledged in the earliest writings of heathen nations, and in the latest writings of the most eminent scientific infidels of the world; and the black picture of heathen corruption which the inspired Apostle draws, in the last part of the first chapter of his epistle to the Romans, is said by those who have visited heathen countries, to be the exact photograph of heathen society and *even heathen religion* to-day.

6—Q. Is there Scripture to show that in heaven there will be recognition of earthly friends? A. There is no direct statement on the subject in the Scriptures; but there are many passages *implying* that there will be such recognition, though without any fleshly feelings. Dying is called a going to or a being gathered to one's fathers (Gen. xv. 15; Jud. ii. 10; 2 Kings xxii. 20; 1 Chron. xvii. 11; 2 Chron. xxxiv. 28). David, weeping over his dead child, said, "I shall go to him, but he shall not return to me" (2 Sam. xii. 23). Christ said, "Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven" (Matt. viii. 11). Moses and Elijah retained their personal identity on the Mount of Transfiguration, and were known as such by Peter and James and John (Matt. xvii. 1-13; Mark ix. 2-13; Luke ix. 28-36). When the beggar Lazarus died, he was carried by the angels into Abraham's bosom, and even the rich man in torment knew Abraham and Lazarus (Luke xvi. 19-31). Christ calls His people by name, and their

names are written in heaven (John x. 3; Luke x. 20; Heb. xii. 23). The Apostle Paul exhorts believers not to sorrow for their departed friends as those who have no hope, for "if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with Him," and at Christ's coming they shall rise even before the living are changed, and both the sleeping and the living saints shall be caught up together in the clouds to meet the Lord in the air, and so shall ever be with the Lord (1 Thess. iv. 13-18). And Paul declares that the members of the church at Thessalonica are his "hope, joy, and crown of rejoicing in the presence of our Lord Jesus Christ at His coming" (1 Thess. ii. 19). In 1 Cor. xiii. 12, he says: "Now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known"; it would seem that this knowledge will embrace God, angels, and glorified saints; the word *epi-gignosko* translated to *know* literally means *to know afterwards, know again, or recognize* (see Liddell & Scott's Greek-English Lexicon under this word, page 529, and under *epi* in composition, page 526). But it is also implied that this knowledge will not be accompanied with fleshly feelings, but that all the children of God will then be in the perfect image of Christ, and that we will love them all alike (2 Cor. v. 16; Matt. xii. 46-50; Colos. iii. 11). Neither Scripture nor science teaches that anything will ever be annihilated; it is, therefore, not to be supposed that our memory will ever be destroyed; sometimes in a fever or a dream or a drowning condition the whole past life flashes before the mind. It has well been said: "If memory were not retained, the past for us would cease to exist. We could hardly, if at all, be conscious of our identity. We would enter heaven as creatures newly created, who had no history. Then all the songs of the glorified saints would cease. There could be no thanksgiving for redemption, no recognition of all God's dealings with us in this world." We would not know that we had ever been sinners, and had been redeemed and washed from our sins in the blood of the Lamb (Rev. i. 5, 6; v. 6-14). As we shall in heaven be perfectly conformed to the image of Christ, our Saviour

and the righteous Judge of all, His will will be our will, His joy will be our joy, and we shall be perfectly satisfied with His righteous and eternal disposition of the human race (Psalm xvi. 11; xvii. 15; 1 John iii. 2; Rom. viii. 29, 30; 1 Cor. vi. 2-11; Isa. xxxv. 10; Matt. xxv.; Rev. xv. 1-3; xix. 1-9; xxi. 4). If memory were destroyed, neither would the people of God know *how* they had been saved, nor would the wicked know *why* they had been condemned. The statements in Matt. xxv. 31-46 and in Rev. xx. 11-15 prove that the memories of men, instead of being destroyed, will be revived and perfected in eternity. S. H.

EARNEST APPEAL TO OUR SUBSCRIBERS WHO ARE IN ARREARS.

More than one-half of the subscribers of THE GOSPEL MESSENGER are in arrears. The times are very hard—money is very scarce. The date when each subscription expires is put on each MESSENGER. As it is impossible for me to publish THE MESSENGER unless the subscriptions are paid, I earnestly beg of our delinquent subscribers to renew their subscriptions as soon as they possibly can. I have sacrificed property, time, health, and almost life itself to try to make THE GOSPEL MESSENGER as good and useful as possible to its readers. I have tried to set forth in its pages the pure and eternal truth of God, without regard to the fear or the favor of any man. And now, out of sheer necessity, I am compelled to urgently request of each subscriber who is in arrears to send me at once the small amount due, and to renew for another year if convenient, so that I may, with the permission of Providence, continue the publication of THE GOSPEL MESSENGER.

SYLVESTER HASSELL.

That religion which appeals most successfully to this busy generation is of the sort which is illustrated by James in his epistle, and which he declares is "undefiled before God." This type of religion does not sound its own trumpet. It possesses the charm of freedom from self-consciousness because it is not self-centered.—*Exchange*.

CLOSE OF VOLUME XX.

This number closes the Twentieth Volume of THE GOSPEL MESSENGER. I believe that the leading object of its editors and contributors, during these twenty years, has been to "speak the truth in love," and thus to glorify the God of truth and to edify the people of His love. We do not claim to be infallible, but we do feel that we have been animated by heavenly motives, and have conscientiously sought to please the Lord and to benefit all our spiritual readers. With the changing years all temporal things are changing, but there can never be any change in God's eternal truth. The present editors and contributors and readers of THE GOSPEL MESSENGER will soon pass away from these earthly scenes, but the principles of the Christian religion will forever abide; and, as long as it is the will of the God of Israel and Providence for THE GOSPEL MESSENGER to be published, I earnestly hope that all who write for its pages will advocate those principles in Christian love.

S. H.

EXTRACTS.

Pimento, Ind., July 28, 1898.

Elder J. E. W. Henderson—

MY DEAR BROTHER: I just read your experience in last "Gospel Messenger." You are a stranger to me, but if we were to meet, I think we would feel near each other. As I read your trials in the war, and your return to find your wife an invalid, and to remain so till now, with the duty of preaching enjoined on you, and that, too, with your sense of unworthiness and inability, I wept. I do not feel that my experience is so clear as yours. While I love you as a child of God, I feel unworthy of claiming to be a Christian or a Christian minister; yet I love those whom I esteem as such. It is a solemn thing to be ordained to the work of the ministry. I have wished often I could be sure the Lord required it at my hand to labor in His house. I realize now that I will never amount to much in the world. I shall never preach as well as I desire. I love the dear people of God and desire to serve them to their advantage, but my efforts ever fall below what I desire.

I hope that when I come to the end of the road, the Lord will own me for Jesus' sake; and, if this should be my lot, I shall surely not regret any trial or cross I have endured.

I wish I could enjoy more of the Saviour's presence in my efforts in the ministry. I believe I have at times been blessed in my efforts. We could afford to go on our knees to our appointments if this would secure the blessing of the Lord.

I will, most likely, never see you. You have my love and fellowship and prayers that the dear Lord may keep you as the apple of His eye. I greatly desire that our people would cease from strife among themselves, and let us have a little peace and rest before we go hence and be here no more.

May the Lord bless our editors with ability to comfort and feed the dear lambs of God.

Your unworthy brother,

J. H. OLIPHANT.

Hopewell, N. J., September 15, 1898.

Elder Sylvester Hassell—

DEAR BROTHER: Your kind favor duly received. Elder Chick and I went to Maine Conference and Association, and just returned Tuesday, when your letter was read and appreciated, and I feel to thank you for it, and very glad to hear from the friends.

In regard to visiting you, while it would afford us a great deal of pleasure, yet we can not arrange to do so. Elder Chick will not be able to visit you this fall, and he regrets that he can not do so, as his time is filled up close. My family is well, and we all want to be held in remembrance. Would be so glad if Brother Slade and wife could visit us, and all the families that I have enjoyed myself so much with. I will not be able to visit often, yet I want to see you all very bad. I thank you for kind expressions of love to the cause which you are always advocating, peace and good will, brotherly love, charity to all; and may you live to see all of our churches again united, as in times past. I also hope that you may be sustained and supported in the publication of "The Messenger"—it is now better than ever, and in Questions and Answers, outside of editorials, is so interesting that, if no other matter was in it, it would be worth the price. Kindest regards to you all.

Your unworthy brother,

A. S. COOK.

Culloden, Ga., October 1, 1898.

MY REVERED BROTHER:—Accept my heartfelt thanks for advanced sheet from November number on "Traditionalism." I truly value the remembrance from so great a man as you. I am truly thankful for so thorough an exposure of tradition. Your pen is wielded in the service of God's cause; it is free, true, and untrammelled, and is surely working great good in Israel's camp.

May God continue to wield and bless it. Thanks.

Your loving, but unworthy brother,

W. C. CLEVELAND.

Raymond, Ill., September 21, 1898.

Elder Sylvester Hassell, Williamston—

DEAR BROTHER: I am well pleased with "The Gospel Messenger," and I am recommending it to our brethren as being as able, or more so, than any of our papers published by our brethren. If I know myself, and what I believe, I endorse your views on predestination, and on all things that you have written and published in "The Messenger" since I have taken it.

B. F. QUERRY.

Perry, Ralls County, Mo., October 1, 1898.

DEAR BROTHER HASSELL: Find enclosed \$1, to pay this year's subscription to "The Messenger," for which I am very grateful to you for continuing without pay. I am always highly pleased to get "The Messenger" each month. May the Lord continue to prosper you in its publication.

E. R. EVANS.

Toluca, Ill., September 6, 1898.

Elder S. Hassell—

VERY DEAR BROTHER IN CHRIST: Enclosed please find Post-office Order for \$1 for "The Messenger" for another year.

I appreciate "The Messenger" very much, and the kind and loving spirit in which you are enabled to write; also the writings of others in its pages. May you continue in the future, as in the past, to be blessed of the Lord in your arduous labors, and to give each one a portion in due season.

G. C. JORDAN.

Mountain Home, (Ida), Va., September 16, 1898.

MY DEARLY BELOVED BROTHER HASSELL: How selfish human nature seems when our moments are so completely taken up in those things right around us, or rather in our earthly dwelling-place, that no time can be given to our duties of a higher calling; yea, even that of writing to enclose the small sum of \$1 (which I now do) to our dear gifted editor of "The Gospel Messenger." I had hoped to write you something for publication, to throw in my mite toward bidding you God-speed in your untiring, glorious work in comforting and edifying the dear people of God; but I feel that, unless under the influence of the Holy One, guided by His Spirit, making the impression of divine origin, we had better keep silent. I must bear testimony, however, to the goodness and mercy of God in preserving the unprofitable life of His poor, weak child, whose only hope is in the blood of Jesus, without which there is no remission of sins.

Owing to my deafness and poor health, I did not attend either the Katoekton or Ebenezer Association, and, too, I felt that our dear Baptists at both Front Royal and Naked Creek would be so crowded I would give place to those more worthy. But oh, I realize that I have missed so much that tends to strengthen and comfort the soul. I can not hear preaching—a privation that only those who love the truth and can not hear it, know anything about. Hence the warm shake of the hand of the saints in sacred fellowship, the loving kiss of tender devotion of dear old and young sisters whose faces are seen but at our annual meetings, so fills my heart with joy that I can not estimate their value, so far better than gold and sordid dust. I had the pleasure of seeing dear Brothers Lawrence, Broom, Alderton, and other precious children of God at Luray and Leaksville, where we had a delightful all day meeting. We love our new pastor and editor, Brother Baily; he is a fine speaker in the glorious cause of our dear Redeemer, and one of the sweet singers in Israel. Brother Dalton and family have returned to their home in Stanleyton. I am so anxious to go to see them. Hope to meet them at Luray (Mount Carmel) to-morrow. Do hope you and Brothers Gold, Dameron, Moore, and Stone will visit our churches again.

May God continue His blessings to you and yours and His people everywhere, is the prayer of your poor afflicted sister,

LUCY G. BRUMBACK.

SELECTIONS.

ISAAC AS A TYPE OF CHRIST.

Next we shall glance at a very extraordinary piece of history, of the most difficult commandment that was ever given to any of the human race; yet it was punctually obeyed, and the obedience amply rewarded. It is the story of Abraham offering up his son Isaac at the commandment of the Lord. The famous patriarch had endured many trials, and proved the sincerity of his faith by a long course of obedience, and steadfast dependence on the divine veracity, from the time he was called to leave his native Ur, in the land of Chaldaea. Long did he count him faithful who had promised that he should have a son in whom all nations should be blessed, even when the accomplishment of the promise seemed next to impossible. At last the expected child is born, a son of his old age; he flourishes apace, and is now flushed with the radiant bloom of youth, both lovely and beloved. The joyful father might now think that the most troublesome scenes of life were happily finished, and that it remained for him only to die in faith and peace. But how greatly would he have been mistaken! The sorest, the sharpest trial yet remained: "For it came to pass after these things, that God did tempt Abraham. And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering, upon one of the mountains which I shall tell thee of." Shocking precept! Mysterious mandate! Did ever such a message from God wound a parent's ear! Had the voice from heaven announced that Isaac was to die a natural death, and to be snatched away by a sudden stroke, the tidings had been mournful and agonizing. But how much more when it was declared that the hand of violence must be lifted against him; that he must be offered up for a burnt sacrifice, mangled and reduced to ashes! But the crowning circumstance that sets forward the calamity, and renders it worse than a thousand deaths—the father must be the priest to bind and kill and burn his beloved son. Abraham, what were the thoughts of thy heart, when thy ears first heard such dreadful orders? You were accustomed to hear the voice of God speaking in more soothing accents. Hadst thou not been an extraordinary believer, into what a tempest had thy soul been tossed! How might reason, natural affection, and religion have all conspired to persuade thy disobedience? "Offer up thy son, thine only son, Isaac, for a burnt-offering!" Can this be the voice of God? Sure it must be the voice of some wicked spirit that would impose on my credulity, and urge a father to imbrue his hands in filial blood. But stay: the revelation is unquestionable. It was the very voice of God. I am not permitted so much as to doubt this. Surely then it must have some other meaning than I first thought. Surely the merciful God could not mean that I should really kill my Isaac. "Take now thy son, thine only son, and offer him up for a burnt offering." Alas! mine Isaac, was it for this I received thee by special promise? Was it for this thy mother brought thee forth, when she was past her age, and I called thee by a name expressive of joy and laughter? How ill dost thou answer thy name! Thou art not a son of laughter, but of sorrow. O, God, why could'st Thou not rather have demanded all my numer-

ous flocks and kids, to smoke in one great burnt-offering? Or, if a human sacrifice delighted Thee more, why should my Isaac, rather than any other, be the victim? O, that I could redeem his life with my own blood!

And must I, too, be the priest? Must he bleed by a father's hand? Ah! what will the world say? They will never believe me, when I tell them it was by Thy order I did it. What will Sarah say? But, chiefly, what will come of Thine own promise? How will he be the father of many nations when he is no more? O, ye nations! I thought that in this my Isaac, you would all be blessed; but now, farewell forever all such pleasing hopes; Isaac must die, and the promise fails forevermore!

But so strong was the faith of this eminent believer, that either such misgiving thoughts were altogether strangers to his mind, or they were soon repelled. He wisely considered, that what God had commanded could not be wrong; and what He had promised could not be false. "Be hushed all unbelieving fears; for He who gave an Isaac from the barren womb to fulfill His promise, can, if He please, for the same reason restore him from the burning altar. Come then, without delay, obey the high command, believing that what He has promised, He is able also to perform."

No sooner had the early dawn begun to appear in the eastern sky than the resolved patriarch springs from his couch, saddles an ass, takes with him the intended victim and servants, as much wood as he thought necessary, and proper utensils for the future sacrifice. Three days they traveled on this strange journey, and all that space he looked on his son as dead; but the steady purpose of his soul was not shaken. On the third day the fatal hills of Moriah are described in the distance, the servants are left behind, the wood is laid on Isaac, and Abraham carried the fire and the knife. And now, after some endearing conversation, they arrived at the appointed place. The altar is built; the wood is laid in order; the plot is doubtless revealed to Isaac by his sedate father; and Isaac, though fully able to have made resistance, or delivered himself by flight, is not recorded to have attempted the one or the other; for the same almighty power that touched the patriarch's heart, and made him willing to give the deadly stab, did also, beyond all doubt, make Isaac no less willing cheerfully to receive it. He is bound like another victim: he is laid upon the altar, and the hand now grasps the fatal knife to be lodged in his guiltless breast; when lo, a heavenly voice forbids the bloody deed, and the patriarch's willing mind is accepted for the actual sacrifice. His fear of God is highly applauded, and by his works his faith was proved to be perfect. "Abraham, you spared not your son for the sake of My command, but I spare him for the sake of thy obedience. Receive him again with My blessing. He shall be the progenitor of the Messiah, and all nations shall be blessed in him." A ram caught by the horns in the thicket supplies the room of Isaac, and the grateful patriarch acknowledges the happy providence, in calling the name of the place Jehovah Jireh, and afterwards it became a common proverb, "In the mount of the Lord it shall be seen."

O, the inconceivable power of faith, that can render the most difficult duties so easy! Nor is there a better way for the children of Abraham to insure their dearest enjoyments, and improve them to the highest advantage, than by resigning them, totally resigning them to the sovereign will of God. But surely a higher mystery was contained in this extraordinary occurrence. Who can forbear to think of the adorable mystery of redemption by Jesus Christ?

"For God so loved the world as to not spare His own Son, but deliver Him up for us all." Methinks the language of this whole transaction was, as if God had said, "Ye children of men, hear you what My faithful servant and friend has done upon this mountain, in cheerfully sacrificing his only son, to testify his love to God. By the same method I will declare My love to a perishing world, by giving My only begotten Son to fall a sacrifice for sin. In this mountain shall the sword of justice awake against Him by His own consent; and what has now been done only in a figure, shall be really transacted at the appointed time. Meanwhile, let rams and other beasts be sacrificed as a memorial of this grand burnt-offering; but let no human blood smoke on My altars."

But more particularly to enumerate the important predictions of this prophetic history: It contained, first of all, a lively intimation, that in the fullness of time a human sacrifice should be offered up. Indeed, it is but just and equal that the nature that sinned should suffer; for how can the blood of harmless beasts atone for the sins of guilty men? And this might seem to have been confessed by the horrid custom that obtained in the Gentile world, of sacrificing men to appease the wrath of their deities. But the living and true God discharged such direful offerings under the severest penalties; not only for their evident barbarity, but because they encroached upon the plan of His infinite wisdom, and anticipated the great propitiation, who was to be a human sacrifice, although He was no ordinary person, as Isaac was not an ordinary son. Like Isaac, He was the Son and Heir, the Son of God, and the heir of all things. A beloved Son; for He was daily His delight, before the mountains were brought forth; and oftener than once it was declared by voice from the excellent glory, "This is My beloved Son, in whom I am well pleased." An only Son; for angels and saints, though styled the Sons of God, have no claim to such sonship as the filial Godhead is possessed of. Isaac, by birth, was altogether extraordinary, both by the father's and the mother's side, surpassing the ordinary course of nature; but still more amazing is the generation of our atoning sacrifice, whose Father, as God was the all-glorious Jehovah, and whose mother was a virgin. The event of His birth, like Isaac's, was long foretold, and ardently expected before it happened; but, though long delayed, the promise was punctually fulfilled at the appointed time. His name imported joy and gladness. In Jesus, the true Isaac, our mouths shall be filled with laughter, and our tongues with melody.

Ask you the manner of His death? Behold it in this lively type. For, as Isaac carried the wood, so the beloved Son of God carried His cross. O, ye children of men, your iniquities were the heavy load He bore in His own body on the tree. These, like the wood that was intended to reduce Isaac to ashes, rendered Him combustible to the fire of Divine wrath.

It was for no crime that Isaac was to suffer death in this tragical manner; yet such was his filial piety, such was his reverence of the high command, that he made no attempt to save his life, though he was able to have done it, being arrived at his youthful prime. Even so, the innocent Redeemer, in whom was found no cause of death, no, not by His very judge, abhorred not the ignominious cross. He chose not to employ all the legions of angels that were ready at His back; He never attempted to make His escape when His time was come, which He had often done before. Though He had thoroughly digested in His mind the doleful circumstances of His crucifixion, He betrayed not the least unwillingness to submit to His heavenly

Father's will, even when His human heart shrank at the bitter cup. "I lay down," says He, "My life; no man taketh it from Me. This commandment have I received from My Father. Father, not My will, but Thine be done."

It was by a wound from the hand of his father alone that Isaac was to breathe out his soul, and by him alone was the funeral pile to be lighted up. For these purposes, we are informed in the sacred history, he carried the fire and the knife. It was not the envy of the Jews; it was not the covetousness of Judas; it was not the cowardly irresolution of the cowardly Roman judge, that chiefly consigned our Isaac over to the suffering cross, but being delivered by the determinate counsel and foreknowledge of God, these only proved the sinful executioners of the high decree. Thy burning anger against the sons of men, O Heavenly Father, was the fire that preyed upon His holy soul. Thy justice, inflexibly severe, was the keen flashing sword which awakened against Him, and drank His vital blood. It pleased the Father to bruise Him: Thou did'st put Him to grief. And, truly, many of the sufferings of our dying Redeemer were of such a nature that none but God could inflict, and none but God could have endured.

Beyond all peradventure, the scene where these things were transacted by Abraham, being the land of Moriah, could not be far distant from the horrid eminence of Calvary or the lovely heights of Zion. It is a circumstance by no means unworthy of our careful attention, that the true propitiation was offered up nearly in the same place where the beloved son of Abraham was to expire upon the altar. Ye mountains of Moriah, your name may now be Jehovah Jireh, for better reasons than when Abraham offered up, for his Isaac, the ram which was caught in the thicket; for God has now provided Himself a Lamb, and in these mountains the Lord was seen putting away sin by the sacrifice of Himself.

It was not possible for a mortal creature to give a higher document of love to God than by sacrificing for His sake a dearly beloved and only son. The whole history is so amazing, that we know not whether we should most admire the strange commandment or the unparalleled obedience. Even so, it was not possible for the immortal God to give a nobler demonstration of love to men than by delivering for their sake His only begotten Son to die for their offenses: the whole transaction, from first to last, is of such uncommon nature, and so foreign to every human plan for acceptance with God, that to the wise Greeks it was mere foolishness, and to the Jews a stumbling-block. As Abraham could not without faith have acquiesced in the precept, no more can we, without faith, acquiesce in the gospel plan. He consulted not with Sarah, when he was called to obey; and when we are called to believe, we must not consult with vain philosophy. Though, in the mystery of redemption there is a depth of wisdom, thy line, O reason, is too short to sound its bottom. Reason, especially in its depraved state, may not unfitly be compared to the patriarch's ass, which stayed at the foot of the hill, but ascended not with Isaac to the sacrifice. It is the province of faith alone to ascend this hill of the Lord, and comprehend the love of God, which passeth knowledge.

Isaac, it is true, was not sacrificed; and there was no need that God should raise him from the dead, as the patriarch expected. But as he was, in a manner, a dead man during all the three days that intervened betwixt the sentence being passed against him, and the reversing of it by the heavenly voice, it may be truly said, that "in a figure he was received from the dead." Exactly so, our true Isaac

was received on the third day from the dead, not in a figure only. Like Isaac, he felt no harm; but "O death, he was thy plague; O grave, he was thy destruction." Like Isaac, he returned to his Father's house, from whence he came, and became a father of many nations, who are begotten again to a lively hope by His resurrection from the dead for thus the prophet Isaiah foretells, with admirable plainness and propriety, "When thou, O heavenly Father, shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand."

Forbear, ye children of men, anxiously to inquire, "Wherewith shall I come before the Lord, and how shall I bow myself before the High God? Shall I give my first born for my transgression, and the fruit of my body for the sin of my soul? For lo, He has given His first-born to atone for your transgression, and the Son of His love to expiate the sin of your souls by the sacrifice of Himself. Thus hath He shewed you what is good; and what doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God."

WILLIAM MCEWEN.

"LET NOT YOUR HEART BE TROUBLED."

John xiv. 1.

"Let not your heart be troubled."

Was the message that came to me
After a night of tossing
On a dark and stormy sea.
And although the words were olden,
And so might have lost their might,
They came as a message golden.
As if they were new that night.

"Let not your heart be troubled"—

The words are the same to-day,
As I wait on the unknown threshold
Of the New Year's mystery.
And they seem, as I say them over,
As the touch of a tender Hand
Laid on my anxious spirit.
That knows, and can understand.

"Let not your heart be troubled,

Though the future you can not see,—
Because you believe the Father,
Because you believe in Me.
It is on the Rock of Ages
That your feeble faith is stayed.
Then let not your heart be troubled,
And let it not be afraid "

O Thou, with the words that fit us
In our faithlessness and fears.

O Thou, with the love that holds us
In our passion and our tears,—

Whisper the same sweet message
Whenever we are dismayed.

"Let not your heart be troubled,
Nor let it be afraid."

—S. M. E.

OBITUARIES.

Lack of space *compels* us to request our subscribers to try to express, within about two hundred words, their accounts of the lives and deaths of friends, if they wish us to publish the notices in THE MESSENGER.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

MRS. H. E. McLEROY.

Our aged and much-esteemed sister in the Lord, Mrs. H. E. McLeroy, was born in Franklin County, Ga., about the year 1823, and departed this life at her son-in-law's home, Mr. Dallas Ray's, about one and a half miles east of Harpersville, Shelby County, Ala., on September 23, 1898.

Her maiden name was Bachelor. She was married in early womanhood to Mr. A. J. Baxley, to whom were born nine children, five of whom survive her to mourn her loss.

She lost her husband in the civil war, after which she lived a widow till 1874, when she was married to Elder John McLeroy, with whom she lived till her death. She embraced a hope in Jesus in early life, and cast her lot with the Missionary Baptists, with which people she lived till about the year 1867, when she joined the Primitive Baptist church at Mount Olive, Shelby County, Ala., and was baptized by Elder J. M. Dykes. (She was his first subject for baptism.) She was a great lover of the doctrine of God, our Saviour—salvation by the grace of God. She was an orderly Baptist and was a good and kind companion to her husband, a dear and loving mother to her children, and a benevolent neighbor.

During her last illness of eight weeks she suffered a great deal, but bore it with Christian fortitude, and often said to her children that she was willing and wanted to depart and be with Christ. I have been personally acquainted with Sister McLeroy for several years, and I have known her to be one of those kind, quiet, mild, grave, temperate ladies that honor the doctrine of God our Saviour in all things. May God bless the children and grandchildren who mourn her loss, and grant unto them a sufficiency of grace to follow in the example of the departed. O, blessed Master, let Thy blessings attend the bereaved, aged, and much-afflicted husband. We were called upon to conduct the funeral service, which we did in our weak and feeble way, using for a subject Titus ii. 11-13.

Lewis, Alabama.

S. S. CRUMPTON.

MRS. MATTIE McCOWEN.

The subject of this notice was born in Hancock County, Ga., July 24, 1875, and while quite young moved, with her parents, Mrs. and Mr. W. H. Crawford, to Macon, Ga., where she lived the balance of her life. On June 23, 1897, she was married to Mr. J. A. McCowen, Jr., Elder D. G. McCowen performing the ceremony. Mattie's married life was short, as, about the 10th day of July last she was seized with Bright's disease, with which she died on the 18th day of July, 1898. She and her young husband had begun life's journey with bright prospects, but the messenger came with the summons

which called her from this world of sorrow to an endless joy and peace. Yes, while Mattie had never made an open profession of the religion of the Lord Jesus Christ, we have many reasons to believe that she has exchanged this world of sin for one where the great high King, the merciful Lord of all, is praised forever. The writer of this notice can safely say Mattie was a good woman. I helped to nurse and wait on her during her last illness, and the most of her married life was spent at our home. She never disobeyed me, but always took pleasure in complying with my wishes. She was a good neighbor, an obedient child, and a faithful wife. She leaves a young husband, an aged mother, one sister, and one brother to mourn her departure.

May the merciful Lord bless the bereaved husband together with us all, and reconcile us to His holy will, is my prayer, for Christ's sake.

JAMES A. McCOWEN, SR.

Macon, Ga., September 24, 1898.

G. B. FIELDS.

Brother G. B. Fields was born August 14, 1844; and was married to Miss N. M. Dreaden January 7, 1868. He joined the Primitive Baptist church at Zion Hill, Butler County, Alabama, in 1885, and died at his home in Santa Rosa County, Florida, May 2, 1898. He was a good neighbor, ever ready to oblige his neighbors, and to visit the sick and administer unto them. He was an affectionate husband, a kind and indulgent father, and was able in the doctrine of the Primitive Baptists, and delighted in talking on the plan of salvation by grace. He leaves a wife and three children, all grown, to mourn his loss. May the Lord bless them.

Cora, Florida.

S. P. DAVIS.

WILLIAM McMULLEN.

On August 22, 1898, the death of my aged grandfather, William McMullen, occurred at the home of his youngest child, Elder J. D. McMullen. He leaves two sons, a daughter, and several other relatives and friends to mourn the loss. He was born in Telfair County, Georgia, October 4, 1815, and lived to the age of eighty-two years, ten months, and eighteen days. He has been a consistent member of the Primitive Baptist church for a number of years. At the time of his death his membership was at Lone Pilgrim church, Hillsboro County, Florida.

Having made his home here with us for some time, we feel very sad and lonely without him; but we feel comforted to think he is asleep in Jesus and free from all suffering. He was good, kind, and loving, bearing all sickness and trouble with patience. He always put his trust in God, and looked to Him for the blessings he received.

All was done that medical aid and kind attention could do to relieve the sufferer in his last illness; but the angel of death came and took him home, to rest forevermore.

His granddaughter,

HESTER McMULLEN.

Largo, Florida.

[Pilgrim's Banner please copy.]

MRS. B. A. FEWELL.

Sister Bettie Ann Fewell was the daughter of Moses and Nancy Cornelison, and was born in Green County, Mo., August 5, 1840;

emigrating with her parents to Texas in the fall of 1849; and died May 31, 1898. She was married to W. H. Fewell, December 5, 1861.

She obtained a hope at the age of fifteen, and joined the Missionary Baptists, living with them until she became dissatisfied; when, in 1876, she joined the Primitive Baptist church, and was baptized by Elder Martin Whitley, of Bell County, Texas.

In the fall of 1884 she, with her husband, moved to Hamilton County, Texas, near New Hope church, of which she became a member and remained so until her death.

Sister Fewell was the mother of one son and three daughters, all of whom survive her. I was personally acquainted with her for about fifteen years. She was a great lover of the truth of her Master, and her greatest desire seemed to be for the peace and welfare of the church, and to live more to the glory of God. She died of cancer of the breast, from which she suffered greatly for about five or six years. I sincerely believe that our dear sister has gone to rest, and can say for the bereaved husband and children, and for her only living sister, to weep not for her as those who have no hope. Her children were all members of the same church with her except her youngest daughter.

Let me say to you, dear children, to follow the example of your mother, and her good advice, which was to be prompt in your duties to God, and self-sacrificing in attending your church meetings. Her only regret was that she had not lived more obedient to God and more dutiful to the cause of Christ. And to Brother Fewell I would say that your untiring zeal and care, and your true devotion to your wife during her severe affliction is not lost, but will live in the memory of your children and true friends.

May God Almighty uphold and sustain you in this trying ordeal, is the prayer of your pastor,

A. P. KOEN.

CHANGE OF ADDRESS.

Elder H. Temple's address has been changed from Graymont, Ga., to Fly, Bullock County, Ga.

CHURCH CONSTITUTED.

The first Primitive Baptist church in Escambia County, Ala., was recently constituted near Atmore, and was named Corinth. Brother A. E. Driskell was called to the pastoral care of the church, and he was ordained to the full functions of the gospel ministry by Elders B. Sawyer, L. A. Nall, J. W. Jones, A. J. Driskell, and J. E. McCord.

Prayer was offered by Elder L. A. Nall, and the charge given by Elder A. J. Driskell. Bro. D. T. Green was chosen Deacon, and ordained by the same presbytery, with prayer by Elder B. Sawyer, and charge by Elder J. W. Jones. The members of this church have recently moved into that section, and think the location excellent, and would be glad to have other Primitive Baptists settle there.

Dr. Maclaren said in a recent meeting of the Baptist Union of England, that he believed "ninety per cent of theological error came, and always had come, from underrating the significance of sin."—*Selected.*

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